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CAPTAIN GREAT-HEART AND THE HOLY WAR: THE STORY OF THE SALVATION ARMY.

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In 1661 a "Jerusalem sinner," nicknamed Bishop Bunyan, dreamed an immortal dream. In his vision he beheld how men and women fare from this world to the world to come. He wist how one little band of feeble folk needed the escort of a mighty man of valor, and tells how the pilgrims went on till they came in sight of lions chained. Mr. Great-heart was a strong man, so he was not afraid of a lion; but the boys that went before were now glad to cringe behind. At this their guide smiled and said: "How now, my boys; do you love to go before when no danger doth approach, and to come behind so soon as lions appear?" Mr. Great-heart drew sword with intent to make a way for the pilgrims. Then appeared one that had taken upon him to back the lions; and he said: "What is the cause of your coming hither?" (His name was Grim, or Bloody-man, because of his slaying pilgrims; and he was of the race of giants.) *Great-heart:* These women and children are going on a pilgrimage; this is the way they must go, and go they shall, spite of thee and the lions. *Grim:* This is not their way, neither shall they go therein. I am come forth to withstand them. (To say truth, by reason of the fierceness of the lions, and of his grim carriage, this way had of late been much unoccupied, and was almost all grown over.) Then said Christiana: "Though the highways have been unoccupied, and travellers have been made to walk through by-paths, it must not be so now I am arisen a mother in Israel." But Great-heart made first his approach unto Grim, and laid on so heavily with his sword that he forced him to retreat. Then said Grim: "Will you slay me upon mine own ground?" *Great-heart:* It is the *King's* highway we are in, and in *this* highway hast thou placed the lions. With that he gave him again a downright blow and brought him upon his knees. He also broke his helmet, and next cut off an arm. Then did the giant roar so hideously that his voice frightened the women; yet they were glad to see him lie sprawling. When old Grim was dead,

Great-heart said : " Come ; follow me ; no hurt shall come from the lions." They therefore went on, and all got by without further hurt. Afterward, too, after passing through the Valley of Humiliation, and quitting Vanity Fair, Captain Great-heart slew Giant Despair, demolished Castle Doubting, and fetched his people to the Delectable Mountains.

THE BOOTHS.

Captain Great-heart—that is William Booth ! In his passion for souls, his shepherding of the multitudes and his warfare against the devil, the " General" of the holy war is the incarnation of the hero-saint created by Bunyan. Born in 1829, brought up as a member of the Established Church, voluntarily associating with the Wesleyan Methodists at thirteen, and converted at fifteen, Booth began in 1843 to preach out-of-doors among the poor of Nottingham in all weathers, and at seventeen was a recognized preacher. An American revivalist was the ideal upon which he moulded himself and his methods ; and as the Church of England had not then learned wisdom from its loss of Wesley, so it had no place for the only men and measures that could reach the masses. In 1840 the Establishment repeated the mistake of 1744–84, and cast away a tremendous religious force. At nineteen Booth was urged to become a minister, but remained a layman until twenty-four years old. Then he married, and entered the ministry of the Methodist New Connection. From the first his preaching had every outward mark of success, and in 1852–55 he was sent as an evangelist to many large manufacturing towns, thousands of hearers professing conversion. From 1856–61 Booth was obliged to serve as a settled pastor ; but the bondage of regular church relations irked him, and he believed himself called to be solely an evangelist. It was requested that the minister be restored to revivalism. The request was refused. For conscience' sake Booth, in 1861, resigned from the ministry and the Connection, and stepped straight into the one work of his life. Dissent had repeated the folly of Episcopalianism, and had furnished the occasion for the rise of practically another sect.

The years 1861–63 saw Booth working back to his earliest methods, but realizing that such religious movements must be organized if there is to be distinctive teaching beyond that of conversion, and if the work is not to die. Always reluctant to form another organization, his first idea was to go to the people, attract them, save them, employ them, and send them into the churches. But the people would not go. They were not wanted, they said, inside the Church. Some, if not all, were needed to save others ; thus Booth was obliged to provide for his converts himself. In 1865 London drew him and held him. On a street corner at Mile End Waste in the East End, Booth and his wife began, no whit distinguishable from the commonplace Methodists to be found by the score in Whitechapel. Neither had the slightest idea of any such organization as a Salvation Army. As the movement grew they thought their work might be to form a huge work-

ingmen's society with branches ; but with the growth into the provinces came more correct views. First the workers constituted the East London Christian Revival Society, then they were known as the East London Christian Mission, and from 1870–78 simply as the Christian Mission. From 1865–77 progress was slow.

If the Booths were insignificant units, how came they to found the largest missionary society in the world ? W. T. Stead claims that he has been brought into close enough contact to form accurate ideas of their capability, range of thought, and force of intellect ; and that the father, mother, and eldest son rank as superior in force, capacity, and initiative to all but six of the ablest men and women of our time. Lord Wolseley has declared Booth to be the greatest organizing genius of these twenty-five years, while Bramwell Booth has been styled a Von Moltke. In Mrs. Booth the General found a rare helpmeet and inspirer. She was an effective speaker, an able advocate, a convincing interpreter of the Faith, and a tireless worker. Through her influence and example as "Mother of the Army," female ministry was pushed to the front, and many other distinctive features became part of the system. Her reasoning faculties were well developed. Her foresight, sound judgment, and seldom erring intuitions made her labors in the war council as valuable as her writings and her speeches in the field. She reared eight children expressly to continue and perfect the work. In its cradle each was consecrated ; and to-day each, save an invalid, is holding some prominent position and doing yeoman service. All differ ; but each possesses a measure of the parents' gifts. Trained almost from childhood to handle practical details of administration and finance, accustomed to handle people as individuals and in masses, they are better prepared to take the duties of commander-in-chief than the General in 1878 seemed qualified to direct a world-wide order. If marriage was a corner-stone of the army, the children's alliances have doubled the family fighting force. Every daughter-in-law and son-in-law has shared the enthusiasm, their own children being devoted to the Lord of Hosts.

THE BEGINNING AND PROGRESS OF THE ARMY PROPER.

In 1875 the Booths slipped into the line of development which gave power of adaptation to new circumstances. From the first the mission had accorded equal rights in religious affairs to women ; now it solemnly and formally affirmed their absolute equality in all departments of administration, and deliberately utilized their services. That very year opened the era of phenomenal expansion. Accordingly these soldiers of the cross claim to have done more than any other body to reveal the enormous possibilities of church usefulness latent in woman. The mission had become a regularly organized marching force, with printed doctrines and discipline, and settled Methodist government. In 1878, through a happy accident, "Christian Mission" became "Salvation Army." "General Superintendent" had inevitably shortened itself into "General." Booth's

helpers, being neither ministers nor teachers, and having no distinctive titles, the people had dubbed them "Captain." Booth had described conferences as councils of war. All these phrases hinted at military organization, and Scripture passages about the Church as an army confirmed the idea. One day the mission was defined as a volunteer army of working people. "Not volunteers," Booth rejoined; "we *must* do what we do, and we're always on duty." Crossing out "volunteer," he wrote "salvation." The phrase struck his colleagues as expressing the mission's nature, and was adopted. Yet Booth had but repeated history in using this name, for Flowgate in 1658 spoke of the Friends as an Army. The newly christened Salvation Army borrowed its entire ecclesiasticism from barrack and camp. General Booth has the British Army's rules and regulations at his right hand, and tells Mr. Stead they helped him more than all the church constitutions. After long study of the military manuals the order was reconstituted, and has since grown by leaps and bounds.

In 1879 came marked advance. The first *War Cry* began sounding that weekly trumpet-call whose echoes are now heard the world around in twenty-seven journals and in fifteen languages. Three Salvationists, for "obstructing the thoroughfare" by prayer in a road, were imprisoned in lieu of paying their fine, an alternative which is on principle always rejected. *Why* should street-preachers be persecuted, and organ-grinders go scot-free? The establishment of training-schools, the use of uniforms and badges, and the official invasion of America also began in that year. In 1881 the war was carried into Australia, Canada, France, India, and Sweden, and the Army began to plan for the conquest of Europe. Between 1880 and 1890 this enterprise, beginning with God and nothing in a London slum, went from New Zealand to San Francisco, and from Cape Town almost to the North Cape; leaped, as if the genii of Arab story, from 400 corps and 1000 officers, to 4289 corps, or separate religious societies, 10,000 officers devoted solely to evangelization, and 13,000 non-commissioned officers rendering voluntary service; captured 150,000 prisoners from Satan; created scores of new forms of religious and philanthropic activity; conquered the respect of the world; and broached a stupendous scheme for the salvation of society.

The Army has the true apostolic succession in being the victim of ceaseless persecution. Its aggressive and extreme character in faith and works, its open-faced, heavy-handed attack upon such sins in high places as "the maiden tribute of modern Babylon," have combined to subject its soldiers to every kind of slander and opposition. Some one member is always in prison for conscience' sake—a boast which no other religious body can make. Before 1890 the Church rarely spoke a good word in their behalf. The fiercest opposition, and that most frequently expressed in mob violence, come from the publicans. Often they organize "The Skeleton Army," a procession bearing a banner with death's-head and cross-bones. In all methods of malfeasance Great Britain has ever led the van, while to

outrage by the populace, the authorities in England, America, India, South Africa, Sweden, and Switzerland have added oppression. But the government of infidel France has never laid hand on one Salvationist.

ORGANIZATION, DEPARTMENTS, AND BRANCHES.

Booth is a Protestant Pope without jurisdiction over conscience. Himself a spiritual power, he wields a *quasi*-temporal power. His telegram will in a moment start an officer from London slums to darkest Chicago, or to the uttermost parts of the earth. The Army alone among English religious bodies is based on the principle of obedience, and requires subjection to absolute authority. Without such an organization this vast movement would be a rope of sand. Booth holds that the multitudes should be governed by the wisest and best, and that obedience, unquestioning and constant, is the root of good government and a means of grace. Every man must swear to obey orders from headquarters without question or remark. Such church despotism is fraught with danger ; but how much fitness for self-government have drunkards, harlots, and prison-graduates shown ? Moreover, the militarism is modified by the voluntariness of enlistment, the system of weekly corps reports, elaborate arrangements to prevent abuse of authority, and by none being bound to serve one day longer than he pleases. Indiscipline and mutiny are judicially tried by court-martial. Are such principles sound ? Explain the abnormal rate of gain ; remember that there have been fewer splits than in organizations where authority is not recognized ; and recall the failure of attempts to run rival armies ! The sole serious mutiny was that of Major Moore here in 1884.

The Army divisions are these : Wards, stations, sections, districts, divisions, territories. The ward is the unit ; several wards constitute a station ; two or more stations form a section ; a group of sections make a district ; a number of districts compose a division ; but a territory consists of a country, in whole or in part, or of several countries. The officers commanding these divisions are, respectively, sergeants, captains, ensigns or adjutants, staff captains, majors or brigadiers or colonels, and commissioners. A station is that region where a single corps operates, and may consist of a group of villages or of a town, all or part, with mission outposts. Corps and brigade are often confused with each other by non-Salvationists, but differ as class from kind. The corps accomplishes general evangelization, its divisions during engagements against the enemy constituting companies ; the brigade is a band for special work. There are rescue, cellar, gutter and garret, drunkard, saloon, workhouse, and lodging-house brigades. Each corps should contain several commissioned field officers, as captains and lieutenants are called ; eight unpaid, non-commissioned, local officers with most burdensome duties ; treasurer, secretary, sergeant-major, *converts'* sergeant-major, band-master, band-sergeant, ward-sergeant, color-sergeant, bandsmen, and junior soldiers' officers. Their duties are explained in order-books, each before appointment signing a

bond to be a model of good behavior, uniform wearing, and belligerency. None is at liberty to use tobacco or to attend other services without the captain's permission. Whatever the size of a corps, at least one man and one woman attend to the penitent form or mercy-seat. Local officers are appointed for twelve months, but field-officers usually hold a post only four or six months. Salvation officers are liable to removal at any moment; but ordinarily commissioners remain four or five years, and division officers about one year.

The General is the commander-in-chief. He appoints his own successor, making choice solely on the score of fitness; and at this moment the name of the next General rests unknown in a sealed envelope deposited with the solicitors. He is also, by a deed-poll in the High Court of Chancery, trustee of all Army property; and if he misappropriate a song-book would be liable to trial. Headquarters may be international, territorial, or divisional. The first, or headquarters-in-chief, are the offices where all-the-world Army business is transacted. They are in London, and the centre for the General, chief-of-staff (now Bramwell Booth), secretaries of affairs or heads of departments, the chief secretary and the field secretary. Territorial headquarters are the offices of countries under command of commissioners; United States headquarters—*e.g.*, are at New York City, and are supported largely by the profits from the sale of the *War Cry*, other Army literature, uniforms, musical instruments, and other requisites. In national headquarters are usually the offices where is conducted all business about property, candidates, the *War Cry* and its like, appointments of field officers, and financial arrangements. Divisional headquarters are self-explanatory; Chicago headquarters transacting business for the Northwestern division. In different countries the number of officers and departments varies with the strength of the contingents. The chief branches in England are finance, social work, property and law, trade, publication, and foreign lands; and the head-men are also called commissioners.

The Army has the financial sinews of war well in hand, and forms its finances in three divisions—headquarters, division, and corps. Headquarters finance comprises the general spiritual fund, the foreign extension fund, the training-homes fund, the sick and wounded officers' funds, and the property fund. If Booth is an autocrat in measures, he has never been autocratic in handling the funds. Even in 1866 he had members of different churches formed into a committee on finance to guarantee that contributions were spent as directed by the givers. The method of vouching was the most thorough then possible; yet a system still more thorough is employed to-day. The English accounts are constantly inspected by the auditors of the Midland Railway. The *Accountant*, a London professional journal, "only wishes the accounts of all charitable institutions were as carefully and clearly kept" as the Army's. The balance-sheet is published punctually each year, headquarters publishing annually, and corps or local

bodies quarterly. Non-Salvationist accountants audit all. To no officer is salary guaranteed, nor does one receive more than enough to supply actual wants. Booth has never received one cent beyond repayment of out-of-pocket expenses, his support being provided by friends outside; and the sole member of the family who has received remuneration from Army funds is Bramwell. As chief-of-staff "he toils terribly," yet has only the pittance of a postal clerk. Salaries run from $2.88 a week for slum sisters, to $14.58. Male captains and lieutenants receive $4.32 and $3.84 respectively; women of the same rank, $3.60 and $2.88; married men, $6.48.* Each corps is expected to raise its own income, and pay its own expenses week by week, officers drawing no allowances till bills are paid. When the payment of these fails to leave enough for the officers, soldiers and friends usually provide food. Division officers are supported by a ten per cent assessment on the receipts of each corps. One week each year is set apart the world over as Self-denial Week, and in 1891 it yielded $200,000. The annual expenditure for rentals alone amounts to $1,000,000. The Army owns almost $4,000,000 of property, and has a yearly income of $3,645,000. This equals four per cent on a capital of $76,602,500. An endowment whose cash value is $76,602,500, created from nothing in twenty-five years, is a tolerably substantial miracle. It is almost unique.

DISTINCTIVE FEATURES, PECULIARITIES, AND THEIR RATIONALE.

One Sunday in London half the population, or 3,000,000 people, were absent from any place of worship. In the Establishment over ninety-five per cent of the members belong to the upper and middle classes, while less than three per cent of the working classes are communicants. Those are facts of terrific significance. They show the practical paganism of vast populations in Christendom. They demonstrate the uselessness of holding to parochial limitations and stereotyped methods in evangelizing modern society. If the Army had kept in ecclesiastical ruts, Captain Great-heart could not have helped to lift Darkest England from its Slough of Despond even this little. "The Army has even been in danger of dying from dry rot; no prejudice, no regard for old-fashioned ideas and customs is *not* respectably and strongly represented to-day within the Army itself." But Booth does not want another ecclesiastical corpse encumbering the earth. "When Salvationists cease to be a militant body of red-hot men and women whose supreme business is saving souls, I hope it will vanish utterly." He would be all things to all men, if by any means he might save some. Very well; to multitudes such words as God, Bible, and Church were rocks of offence. The Army removed the stone of stumbling; it described its actions as a Church militant by military terms; it adapted measures and systems to particular needs and tastes of peoples, times, and circumstances; it employed unusual means of attraction. The result is

* English rates in "Orders and Regulations," p. 510; American allowances for the same officers appear to be $7 and $6, and $6 and $5.

that thousands who would on no account enter churches are in Army halls every week. Some of the distinctive features are these : (1) The prominence of woman. Sex is no bar to position, forty per cent of the officers being female ; (2) using every individual—at least theoretically—in active work as soon as converted ; (3) holding meetings every day the year round. Salvationists are the only Protestants with whom devotional meetings at seven A.M. Sunday are customary. Each corps is to have ten in-door meetings each week, and at least six out-doors. Much time and strength are devoted to open-air work. In England, *e.g.*, where people are too few to allow the establishment of a corps, seven huge vans or "Cavalry Forts," containing each nine officers on an average, roll from village to village, and enable meetings to be held ; (4) visitation—field officers averaging eighteen hours a week ; (5) emphasis on the claim to complete sanctification or full deliverance, not from guilt alone, but from the power of sin ; (6) self-denial week for extending the work universally ; (7) loyalty to superiors. A Chicagoan, if transferred to an Australian corps, would be obeyed exactly as would an officer from Sydney ; (8) solidarity of the Army ; (9) marching, bearing banners, using brass bands,* and always wearing uniform ; (10) hallelujah weddings, and marriage within Salvation ranks explicitly for the purpose of raising a peculiar people. Hear this advertisement : "Salvation Army, Kandy. M-O-N-S-T-E-R Hallelujah wedding ! Staff-Captain Weerasingh and Brigade-Captain Divia Premia. By Major Tayacody. In S. A. Barracks. Reserved seats 1 rupee ; others 12 and 25 cents ;" (11) youth of the officers, almost all being under twenty-five ; (12) the Salvation Navy.

But what are the oddities of nomenclature ? These : The creed consists of articles of war. Early morning prayer-meeting is knee-drill. Sabbath afternoon meeting is a free-and-easy. Commencing work in a place is an attack or bombardment. A field of work is a post or station, and is manned by a garrison. Series of services form battles and campaigns. The evangelists are officers ; converts become recruits, and candidates for officership constitute cadets. The hall, if formerly a factory, is now the hallelujah factory, or holiness shop, or Salvation mill—sometimes barracks. Contribution pledges on yellow paper are called canaries, and contribution-envelopes with their contents form cartridges. Death is muster-out or promotion to glory. The motto is, "Blood and Fire ;" the former term referring to the blood of Jesus, the latter to fire from the Holy Spirit, and His gift of tongues. The banner is often called the Blood-and-Fire colors, and consists of a blue-bordered crimson field, in whose centre shines a golden star bearing the motto and the corps number. Frequently, too, the national

* Dr. W. F. Poole has most kindly pointed out to me, in his edition of Captain Johnson's "Wonder-Working Providence of Sion's Saviour in New England" [the book originally appeared in 1654], that in 1637 the Puritans of Charlestown "had as yet no Bell to call men to meeting." Captain Johnson "hearing the sound of a Drum, demands what the signall ment, the reply was they had no Bell ; and therefore made use of a Drum." [Condensed from pp. lxxviii. and ciii.] As Salvationists are often sneered at for using drums and trumpets, they might retort that they are in the best of company.

flag accompanies the colors, which are the sole ensign in the world forever flying. The sun never sets on the Salvation standard, and at 12.30 P.M. every day 1,000,000 Salvationists unite in prayer for the world-wide work.

METHODS OF WARFARE.

Study the "battle" of Darlington, England, and it will explain the general strategy employed in 4000 centres, whether in America or Australia, in Europe, India, and South Africa. A placard was everywhere posted, announcing that "the Hallelujah lasses were coming July 6th, 1879." Without friends, almost without money, came two women, respectively 22 and 18 years of age. The people were in straits financially, the churches distressed to pay their way. Yet these officers maintained scores of services, kept the largest hall filled, paid running expenditures of $2000 a year, brought 1000 persons to the penitent-form in six months, added many to the churches, formed a corps 200 strong, each member pledged to speak, pray, sing, visit, march, collect money, or do anything; in short, raised a new cause from the ground and among the poorest, and made it self-supporting. Yet there was no sensationalism, extravagance, or tomfoolery. When the mob gathered in the market-place "just to see 'em," the officers sang, prayed, and fired such a volley as this: "You are lost, wretched sinners. You are going to hell. Your wickedness is damnable, and deserves punishment in hell forever. But God LOVES you. He begs *you* to love Him; accept Jesus and renounce the devil. Come! Go with us to heaven." Then they marched to the hall—it holds 2500—and the riffraff filled it to the doors. But few quit as the blackguards they had been—for the ignorance of most Army officers is no hindrance to success when hard work, poverty, and self-sacrifice buttress their testimony. The life is the deciding argument for the Faith.

How did Captain Rose drill raw recruits, "Saved Jack" and "Happy Eliza" into soldiers of God? The penitent captured in full fight from Satan's army is a "prisoner." When bully and courtesan stand among these, they must testify their belief then and there, and that they are on the Lord's side. Names and addresses are taken by the penitent-form sergeant, and sent to the ward-sergeant, who is accountable for every prisoner. If he is satisfied with the captive, his report goes to the converts' sergeant-major. The latter, if satisfied, endorses it, and the prisoner is entered in the cartridge-book as a recruit, treated by the captain as a soldier, and set to work. In fact, the converts' confession is not believed unless they become converters and seek to save others. After enrolment of recruits, ensues enlistment of soldiers. When the recruit has been on the cartridge-book one month, and has fought under his captain's eye, his application for full privateship comes before Census Meeting. It decides whether the probation entitles to enlistment. If his record is honorable, the volunteer signs Army articles of faith. The first eight are theological, and affirm the fundamentals, with the annihilation of sin from out the converted soul,

and also the possibility of the truly converted falling from grace and redemption even into hell. On those points alone has Salvation theology any significance for thought. Eight other articles exact utter renunciation of the world, absolute teetotalism, with abstinence from tobacco and baneful drugs, and sheer obedience. Enrolments are held monthly in public, the recruits saying, "I do," as the field officer reads each article, or, if the number be large, simultaneously "fixing bayonets"—*i.e.*, lifting their right arms straight above the shoulder.

All privates may aspire to officership, but must pass a severe examination as to character and standing—of 3000 candidates in 1889, only 1320 were accepted—and if approved, enter a training home as cadets. The training is slightly doctrinal, largely practical and personal. Six months elapse before the cadet-lieutenants are dispatched to the front and step into the line of promotion. Statistics of each officer's success in soul-saving, money-raising, and soldier-making are sent monthly to International Headquarters. If the figures demonstrate capacity to fill more responsible positions, his division-officer's proposal for promotion is accepted, and he rises to an ensignship or adjutancy, thus entering the Army staff. His function now consists of being an *aide-de-camp*, second in command to the division-officer, or an officer over a *small* division. With enlargement of ability come promotions to staff-captaincy, to brigadiership, even to commissionerhood. That is the highest attainable rank.

In addition to out-door evangelizing, the field officers, whenever practicable, have marches. The soldiers form and march four deep, and sing, usually to stirring or catchy tunes. Ahead are borne the colors, and frequently the national flag; behind march the commanding officers, the band, and the rank and file. These bands, numbering 8000 musicians, are powerful preachers. To them are due conversions attainable by no other human agency. Care is taken to prevent pride and selfishness. No member receives pay; and as most have never touched an instrument before conversion, it looks as if the devotion of time and toil to learning to play finds its motive and reward in love. Much of the music is composed by Salvationists, though a few national and other tunes are used. Another feature of field work is the demonstration, or the public parade of several neighboring corps. The meetings Sabbath morning and Friday night are devoted to inculcating Army views on holiness, while one other evening is given to spiritual dealing with Salvationists alone. Attendance at the Sunday meetings, seven A.M., and their character, accurately gauge the religious standing of the soldiery. All other meetings aim at the godless. The total number of meetings weekly is 50,000, or 2,500,000 the world through in a twelvemonth.

In Hindostan, New Zealand, and South Africa the officers become to the Bengali as a Bengali; to the Maori as a Maori; to the Zulu as a Zulu. The Salvation movement in the Orient, now lauded as *the* model for missions, is the application of asceticism as the means of winning men. In

Africa and Australia like lines are followed. Salvationists must leave English dress and habits forever behind. Male officers evangelizing Bengalese villages wear red jackets bearing "Salvation Army" on breast in Bengali, loin-cloth worn in native fashion, shoulder cloth and turban with "Salvation Army" ribbon, and walk barefoot. Officers even discard English names, and assume native titles; plain John Smith became Tayacody—"Banner of Victory;" Tomkins hardly knows himself as Weer-a-singh—"Strong Lion;" and Jane Jones is changed to Divia Premia—"God's Love." They live in native huts. They beg food from door to door. The cost of support averages $25 a year. They are ranked as fakirs by the heathen. More than half their converts apostatize. Of 114 European officers in Ceylon and India in 1888, only 73 were serving in 1891. Yet in 1891 their organizations numbered 251, a gain of 35 since 1890; and of the 504 present officers, 360 are natives. The missionaries complain of their proselyting tactics. All the native officers Dr. Ashmore talked with had been trained in mission schools, or connected with mission churches. Burned districts of the worst sort remain.

Until 1887–90 the strategy and the weapons were spiritual, or if at all secular, only so far as a strictly spiritual organization could employ temporal agencies as aids in saving souls. Booth said: "Make the man, and he'll soon find himself a home, both temporal and spiritual." But society contributes causes which render almost impossible the reclamation of the lost. The Army has therefore widened its work to include a social wing against the Army of Despair. This wing comprises philanthropic auxiliaries that are the most noteworthy features of Salvation warfare. These instrumentalities are: Rescue work with professional criminals and fallen women; slum work by sisters encamped in the heart of the devil's country; shelters for the houseless and hungry; and providing labor for the out-of-works. In October, 1890, there were 10 prison-gate brigades, whose members meet released convicts and snatch them from their vicious associations; 33 homes for Magdalens; 33 slum posts, whose officers dress as much as possible like the dwellers in these modern cities of destruction, prove that cleanliness is next to godliness by using soap and hot water as evangelists of salvation, and run day nurseries; 4 food depots where victuals are sold at such prices as—soup, two cents per quart; beef or mutton, four cents; vegetables and drinks, one cent; 5 shelters for the destitute, where 1000 people every night get coffee-and-bread suppers and breakfasts and a shake-down for eight cents per man; 1 factory for the out-of-works, where men willing to work for rations are supplied with materials; and 2 labor bureaus, which regiment the unemployed, and are the nucleus of some future co-operative self-helping union.

In several Australian colonies the Army receives governmental grants for its rescue work among women; and the Melbourne officer holds a colonial position which empowers him to search almost every State institution and all the homes of sin. Salvationists are in Victoria a moral police.

Prison-gate work has been most conspicuously successful in Australia, India, and South Africa. The Victorian Parliament votes a yearly grant to this reclamation of criminals, and places first offenders in the care of Army officers. An officer attends at every police court, and the prison brigade is always on guard at jail doors when convicts are discharged. The Army also has free access to the prisons. In 1889 the Minister of the Interior bore testimony upon the value of its work to the State. In 1890 the colony threw upon the Army the task of coping with the great strike; and in 1891 the plan proposed in "Darkest England" is already operative in Darkest Australia. At Kimberly, South Africa, there is a Salvation corps of prisoners. At Colombo, Ceylon, the Government furnishes the prison-gate officers with lists of the new departures, containing particulars about them and their offences for guidance in handling the men.*

HYMNOLOGY AND JOURNALISM.

Salvationism enjoys the gift of tongues. In 15 languages it publishes 27 weekly and 15 monthly journals, whose total annual circulation equals 43,500,000 copies. The yearly volume of books and pamphlets comprises 4,000,000 copies more. The principal works are Booth's "Orders and Regulations for Field Officers," and "In Darkest England;" his wife's "Salvation Army in Relation to Church and State;" Commissioner Railton's "Heathen England," and "Twenty Years' Salvation Army;" and Mrs. Ballington Booth's "Beneath Two Flags." For junior Salvationists there is the "Young Soldier." Of Salvation monthlies, *All the World* is largest and best, but the *Deliverer*, organ of the rescue work, is on its heels, and rapidly gaining in influence. A feature of Salvation literature is that no book, journal, or magazine contains a single outside advertisement. In view of the vast circulations, such sacrifice of immense revenues implies rare self-denial. So alien is the money-making spirit that nearly every *War Cry* gratuitously publishes at least a column of inquiries for missing kinsfolk or friends. No religious papers are pushed upon the public as are these *War Crys*. In cities so extreme and typical as Paris and Toronto, Cape Town and Bombay, Melbourne and London, Salvationists take their journals into beer-holes and brothels, and *sell them*. Of these *War Crys*, Mr. Stead writes: "It is easy to sneer; but as a school of rough-and-

* In the New York *Independent*, July, 1891, Dr. A. H. Bradford made the following statement: "The Congregational Union, of London, preceded by several years the Salvation Army in its efforts to reach the lowest classes of English life. In 1883 'The Bitter Cry of Outcast London' was published by the Rev. Andrew Mearns, Secretary of the Union, and the effect of that little pamphlet was almost as general and beneficent as that of General Booth's book. It is doubtful if General Booth's book would have been written if 'The Bitter Cry' had not first appeared. The Congregational Union of London for a decade has been seeking the solution of this most perplexing of questions: What shall be done with the outcast and the paupers? It would require a whole paper to describe the activities of that society. Hardly anything has been proposed by General Booth which has not been long in operation under the wise and magnetic leadership of Andrew Mearns. The Union has mission halls, Sunday-morning breakfasts, schemes for emigration, plans for reaching the bridge boys, various forms of industrial assistance, and, indeed, about every means for uplifting and saving humanity that wise and philanthropic men and women have ever been able to devise." This statement carries weight, and must be regarded as of corrective value in estimating the social work and worth of the Army.

ready journalism they have no equal. They are the natural expression of the [English] common man, who but for the Army would never have learned to write grammatically, express himself concisely, and report succinctly what he sees." In music, too, the Army has achieved more than little. To teach all to sing; to have the soul-hunger of the poor and ignorant voiced according to their desire; to accustom them to music perhaps the most inspiriting of our day; to rear people who will spend hours upon hours in learning to play—these are no despicable results.

SALVATION STATISTICS.

OFFICIAL FIELD-STATE THROUGHOUT THE WORLD, OCTOBER 1, 1891.

COUNTRIES.	Societies. (Both corps and posts).	Officers.
United Kingdom	1758 (inc. 53 slum-posts).	4694
Australia and New Zealand	1003 (inc. 626 posts).	1364
United States	510	1335
Canada	385	1016
India and Ceylon	251	504
France and Switzerland	213	427
Sweden	181	515
Holland	63	190
Norway	59	206
South Africa	58	196
Denmark	42	129
Germany	23	75
South America, Argentina and Uruguay	19	58
Finland	10	23
Belgium	9	44
Italy	9	17
St. Helena	2	2
	4595	10,795
Countries and colonies, 38. Languages used by S. A., 34		On Nov. 4, 1891, these officers had increased to 10,842.

RÉSUMÉ BY CONTINENTS.

COUNTRIES.	Societies.	Officers.
Europe	2367	6320
Australasia	1003	1864
America (N. and S.)	914	2409
Asia	251	504
Africa	60	198

Note.—It cannot escape observation that Europe has, when the forces in Great Britain and Ireland are deducted, only 609 societies and 1626 officers, or 11 per cent, and 13 per cent respectively, of the world-wide whole. For an army that boasts itself the sole English Protestant body making any impact upon the home heathenism of Continental Europe, such figures show no remarkable success as the outcome of its ten years' campaign.

Meetings held annually	2,098,631
Meeting-Halls	4,000
Homes visited annually	2,747,576
Result of "Self-Denial Week," 1891	$200,000
Annual Circulation of *War Crys*, etc.	43,682,596
Number of persons who sought salvation at the penitent form in the United Kingdom only during the year ending June 30, 1891	96,096

Booth's scheme has now been a year on "the way out," and the first annual report has just been issued. The expenditures have amounted to about $500,000, $170,000 going to the farm colony and $140,000 to the food depots and shelters. The receipts from these institutions have been $130,000. The match factory, set up as an escape from the "sweating shops,"' has more than paid expenses. The report says that the results have been abundantly satisfactory, and that never before was so much poverty relieved with so small an outlay.

At another angle of vision the roster becomes still more instructive. The strength of the force lies almost wholly among English-speaking peoples. The United Kingdom, uniting Australasia, the United States, and disunited Canada, comprise 3656 corps and 8409 officers, almost 80 per cent of the totals. To ascertain how far the Army is specially a British institution, sift the figures again. Exclude the United States, but include mission work in Asia and Africa. The calculation demonstrates that 3457 corps and 7776 officers, or 75 per cent and 73 per cent of each, respectively, wage their apostolic warfare within the British Empire. In Canada, *e g.*, the Army claims 17,000 soldiers, but in the United States only 13,000 soldiers in a population of over 62,500,000, our proportion of societies and officers to the whole Army being only 12 per cent. If the statistics of private *soldiers* not adherents in America be trustworthy, perhaps we might estimate their number throughout the world as 175,000.

SECRETS OF SUCCESS.

It is, of course, implied that to God are due the power and the glory. But the earthly sources of success fall into two classes—environment and instrumentalities.

The environment consisted of an immense need in society, and of an immense defeat. To say nothing of the established evil of a State Church, the English churches had failed to keep pace with the exigencies occasioned in society and morals by the industrial revolution of the nineteenth century. In the city of dreadful night, and in its score of sisters, the "submerged tenths" had become unreachable by usual evangelism. These people were bored by lengthy services, could not comprehend the spiritual truth in sermons, and found liturgies meaningless. Again, the masses of Great Britain are practically of one weave. Though London is a nation in itself, Booth did not have to deal with polyglot peoples in any such wise as his son has had to do in America. Finally, the Briton positively loves a soldier, and John Bull has for too many centuries been under dukes—*i.e.*, under leaders, for the military instinct yet to have been bred *out* from his blood. In American civilization, however, the spirit of militarism is an unnaturalized foreigner, and Jonathan, though a capital colonel or a great general, does not take to standing in the ranks. Hence the success of the Army in America, where Church and State are free, has been less than in England, though by no means inconsiderable.

The instrumentalities have been : Self-sacrifice and the appeal to the hero and martyr in man ; woman's ministry ; self-support and teaching men to regard giving as a privilege ; using converts as missioners ; Christian brotherliness and the satisfaction of the social sentiment ; faithfulness or untiring persistency ; and the militariness.

RESULTS.

In twenty-six years this Captain-General and his hosts of the Lord have become a modern Ten Thousand, more heroic than Xenophon's, and dowered with an immortality outshining that of Xerxes' ten thousand Immortals ; have won the world for their parish, and planted their standard in 38 countries or colonies ; have brought about 100,000 hopeful conversions at home, and 131,000 abroad ; have repeated the feat of the mediæval Church in delving into the depths of human degradation, scanning its every social seam, and utilizing its undreamed-of treasures ; have made publicans into preachers, and transformed harridans into helpers ; have created hero-saints from the sludge of civilization ; have done more, Mr. Stead claims, "to spread a real, rough, but genuine culture among the lowest than Cambridge and Oxford ;" have trained the thousands of working-people to evangelize and to govern, thus doing almost everything for the poor by the *poor ;* and have taught Catholicism and Protestantism new methods of getting and holding the masses. Bishop Lightfoot, the ablest, most cautious, and most intelligent prelate in the Establishment, charged his clergy thus : "The Army has at least *recalled a lost secret of Christianity*—the compulsion of souls." The Bishop of Winchester has declared that "if ever the masses are to be converted, it must be by an organized lay body. The Army has set the Church an example of courage." Canon Liddon, the ideal Churchman, confessed : "It fills me with shame. I feel guilty when I think of myself. To think of these poor people with their imperfect grasp of truth ! What a contrast between what they and we are doing ! When I compare all the advantages which we enjoy, who possess the whole body of truth, and see how little effect we produce, compared with that, palpable at that meeting, I take shame to myself." Archdeacon Farrar declares that the Army "will leave a treasure of valuable experience, and a legacy of permanent good." In 1880 a leading free-thinker and eminent politician [John Morley ?] made this avowal : "We have all been on the wrong tack, and the result is—less to show than that one man, Booth." Whom did he mean ? "Oh, we children of light—Spencer, Arnold, Harrison and the rest, who spend our lives in endeavoring to dispel superstition, and bring in an era based upon reason, education, and enlightened self-interest ! But this man has produced more direct effect upon this generation than all of us put together. Don't imagine one moment his religion has helped him. Not in the least. That's a mere drivelling superstition. What has enabled him to do this work is [that] he has evoked the potent sentiment of brotherhood, grouped human beings in

associations, which make them feel they are no longer alone, but have many brethren.'' The *Church Times*, a High Church organ, has acknowledged that, "When we compare the 'Catholic advance' of the Pope in England with the Salvationist advance, the Pope has to be content with a very much lower place. What a very poor story is the glowing chronicle of the *Tablet* in comparison with the glowing chronicle of the *War Cry*. In the vulgar and imposing category of mere quantity the Pope lags far behind the General. In the spiritual category of quality, if the Kingdom of Christ be especially the commonwealth of the poor, the victories of the General are more stupendously brilliant in every way than the triumphs attributed by the *Tablet* to the last two popes." Lastly, Mr. Stead maintains that "the Army has deserved well of the State, because training the people in self-government, and constantly asserting the importance of disciplined obedience." That claim rests, in England, on a basis of truth, for there the consumption of drink is $40,000,000 less than it would be if the people were drinking as much as in 1880, and for this decrease *per capita* the politicians give the larger share of credit to the Army.

"But," Dr. Guinness objects, "in purely religious or spiritual work its success in East London has been far from encouraging." Besides, does not Commissioner Railton write: "I do not question that a great deal of what appears at first to be genuine is only an appearance. Many a score of true penitents turn out in a few months to be as bad as ever?" Does not Booth himself state that "great numbers fall away"? Yes. The success has its seamy side. But this defect of desertion is not peculiar to Salvationism. It shares this fault with every emotional agency used by the Church to win the world for Christ. So, whether the Army live or die; whether, like the Franciscans, it quarrel over the question of absolute poverty in fifty years after the death of its founder; or, as those Salvationists of the Puritan commonwealth, the Quakers, should become another Society of Friends, now that its martyr-age is passing; or, like the Wesleyan Conference, half a century after Wesley's decease, should vote "evangelistic movements unfavorable to Church order," we can yet cry, "Glory to God for the Salvation Army," and remember:

> "God fulfils Himself in many ways,
> Lest one good custom should corrupt the world."

LONDON AND ITS MISSIONS.

BY THE EDITOR-IN-CHIEF.

This is a vast metropolis of 5,000,000 people, the centre of much of the commercial, political, and religious activity of the world. It grows amazingly, though not with the startling celerity of movement noticeable in many American cities that seem magically to start up, mushroom-like, in a night.

About 90,000 are added to the population annually. It contains more Jews than Palestine, more Scotchmen than the granite city Aberdeen, more Irishmen than Belfast, and more Welshmen than Cardiff. It has 1300 public houses, whose united frontage would reach sixty-two miles, and has enough paupers to crowd every house in Brighton.

Yet, all things considered, it is a well-governed city. Fifty years ago many streets were unsafe even at mid-day. Now, as Shaftesbury said, "if we have not succeeded in making London a city of angels, we have at the least been enabled to save it from becoming a city of demons." The London City Mission, established in 1836, has done fifty-six years of grand work, and has to-day its missionaries scattered in every part and laboring among every class of the varied population.

It has been my privilege to attend, December 18th, a unique gathering at the warehouses of Hitchcock, Williams & Co., in Paternoster Row, of which mercantile house George Williams, Esq., the well-known founder of the Y. M. C. A., is now the sole surviving head. The occasion referred to was the forty-ninth anniversary of the St. Paul's Missionary Society, composed of the clerks and employés of the house. This society, now entering its jubilee year, is a very beautiful example of what may be called "mercantile missions." Organized in 1842, its twofold object is to spread abroad the knowledge of the Gospel, within this mercantile house itself, by efforts of all sorts to bring the unsaved to Christ; and secondly to collect funds to carry on foreign mission work in other lands, and stimulate personal consecration to that work.

Morning worship is daily maintained in the warehouse, where a very convenient chapel is fitted up, and where large numbers daily gather; Revs. H. Grainger and A. R. Buckland acting as chaplains. On Sunday, when the members themselves conduct the meetings, a morning session at 8.30 and an evening session, are well supported, and during the past year the attendance has increased. Evangelistic meetings have also been held; special occasional services led by such men as Dr. Thain Davidson, F. B. Meyer, and W. R. Mowll, etc. Monday evenings, meetings are held for prayer and Bible study, the subject last quarter being Acts, first ten chapters; one member opens the meeting with an address, and is followed by discussion. During the year past £125 and upward (about $625) have been collected and divided between the London City Mission and various foreign mission societies, such as the Baptists, Wesleyan, London Missionary Society, Church Missionary, China Inland, etc. A loan library of hundreds of volumes is connected with the society's work, and in fact every feature necessary to its best working seems to be found. Mr. Williams looks well, and presided with his wonted cheerfulness and grace, and is the centre of the devoted love of this great body of clerks, both men and women.

Rev. H. K. Moolinaar, of the Congo missions, and Rev. J. Hudson, of Bangalore, India, were the main speakers, and it fell to me to close the meeting with an address. Both the missionaries presented facts of great

importance and value. Mr. Moolinaar told us of the more than 4000 miles of Congo waters, with 10,000 miles of navigable affluents, thus providentially furnishing to the *Peace* and the *Good Will* and other mission steamers, a ready-made water highway to 40,000,000 of people lying in the Congo Basin. As is well known, after somewhat over one hundred miles have been passed, from Banana eastward, there are over two hundred miles of cataracts and rapids; but beyond these lie 1800 miles of navigable river-way in the Congo alone, and besides the 5000 miles of affluents already explored there are being constantly added thousands of miles more as exploration goes forward; and the directions of these branches are so varied that the entire basin of the Congo, stretching hundreds of miles each way, seems to be opened by them to the approach of the missionary.

How typical this Congo seems of missionary effort everywhere! At first approach we seem often to find encouragement and smooth sailing; then come opposition and antagonism, often violent persecution, like the Congo cataracts, defying all successful endeavor to overcome them; but if these obstacles are surmounted by faith and prayer, we find again a period of comparative placidity and advance, and sometimes, as in the South Seas, a converted people ready to join in effort to reach surrounding territory still in the death shade. Mr. Moolinaar estimates that, of the thirty or forty millions of Congo-tribal peoples *one sixth* are cannibals. There is no formal idolatry, no temples, no priesthood; but the name of God is left, and vague superstitions and fetich worship complete the awful degradation. Though there is an idea of God, it is not a god from whom any help can be hoped for. He is far off and too indifferent. The first success of the missionaries has been found in attaching to this God, in the popular mind, the notion of accessibility and the disposition and power to give help.

This endeavor of Mr. Williams to set "eternity in the heart" of his employés, to link commercial enterprise with Christian missions, is unique, and has been uniquely successful. Not only has much interest been awakened in missions, but not a few have left the warehouses to carry the Gospel to the unsaved both here and elsewhere. As in the Old Testament times prophets and kings came from the plough and the sheepfold; as in New Testament times the apostles were taken from the tax-bench and fishing-smack, and the Master Himself from a carpenter's shop, so God is raising up in these warehouses ministers of the Gospel and missionaries of the Cross.

This is but one of the multitudinous agencies of this great metropolis—their name is legion—for elevating the standard of religious life. Never have I been in any place that so echoes with the sound of religious machinery. Activity for Christ abounds on all sides. City missions, open-air services, Dr. Benardo's work among the "Arabs," Mr. Boyer's work among the "drift children," Miss McPherson's wonderful service to poor and homeless waifs, finding them parents as well as abodes; Charrington's free Tabernacle at the East End, with its daily services and temperance

organizations; Pastor Archibald G. Brown's alive, apostolic church of thousands, with its blessed ministry among the poor and outcast classes; the midnight missions for fallen women; the Mildway work, with its score of branches, hospitals, deaconesses, nurses, prayer-meetings, Bible readings; the missions to Jews and all other classes; the mission Sunday-schools, prison-work, houses of shelter, Y. M. C. A. work in all its forms, not to speak of private and personal efforts, like those of Lord Radstock and his family—we have no space even to mention all the ways in which consecrated men and women seek to pervade society with the Gospel. We must leave to some other communication a further reference to the grand and multiplied agencies for permeating this great centre of life with Gospel power.

London, Dec. 19, 1891.

PERSECUTION OF THE RUSSIAN STUNDISTS.

BY JAMES E. MATHIESON, ESQ., LONDON, ENG.

The Kingdom of Wurtemburg has for many generations been the home of German piety, and her pastors continue to this day to be animated with the Bible-loving spirit, and have remained orthodox amid widespread departure from the faith; and not only orthodox but living epistles and ensamples to their flocks. From Wurtemburg have proceeded, in the more recent missionary age, most of the foreign missionaries which Germany has furnished to the heathen world; indeed, it is not so long ago that the Church Missionary Society of England was indebted for some of her grandest missionaries to this fruitful field of Germany. At the beginning of this century the then King of Wurtemburg, possessed with a zeal without knowledge, sought to suppress within his dominions everything in the shape of Nonconformity to the National Church; the result was that large numbers of the best of his people went into exile, finding homes in other countries. The error was discovered, and as a compromise the remaining Nonconformists were allotted a district in Wurtemburg called Kornthal, where their descendants are found until this day. Of those who emigrated from their fatherland large numbers found their way to the south of Russia, carrying with them their German ways and the simple worship to which they had been accustomed and on which their souls had thriven. They held their customary forenoon public service, and in the afternoon they gathered for an hour round the Word of God and in prayer in one another's houses. This devotional "hour" (German, *stunde*) gave rise to the name that was given to them—Stundists—and which still they bear in the land of their adoption. Their Russian neighbors would sometimes peep into these meetings, or even venture within and take note of the proceedings;

and the Spirit of God laid hold of one and another of these inquiring Russians while His Word was opened up, and many were from time to time converted, so that in our own age the Stundists are not only the descendants of German colonists, but embrace large numbers of men and women of purely Russian descent.

How beautiful is the working of our blessed God in thus making the wrath of man to praise Him. But for the unwise and ungracious decree of the Wurtemburg king these inhabitants of southern Russia might never have tasted the good Word of Life or been brought under the powers of the world to come. "Hallelujah! for the Lord God omnipotent reigneth."

And now another unwise and misguided monarch (or, at least, his political and ecclesiastical advisers) is repeating, but on a larger scale and with greater cruelty, the error of ninety years ago. As one well acquainted with the country and the people declares, the Stundists for sobriety, industry, and godliness are the cream of the Czar's subjects; but the claim of the Greek Church to undivided sway over the consciences of all Russians is making itself felt in the harshest and most painful way alike by the Jews and the Stundists. Larger numbers of God's ancient people are to be found in the Russian Empire to-day than in any other kingdom of the earth; yet the decree of expulsion, or of what is equivalent to extermination, has gone forth against the descendants of Abraham, the friend of God; and as if this were not crime enough for one autocrat to commit during his brief tenure of authority, another imperial *fiat* has gone forth directed against the inoffensive, law-abiding Stundists, whose removal or extinction means irreparable loss, both material and spiritual, to the realm of which they form a part. It is a repetition of the calamity and crime which in France followed the revocation of the Edict of Nantes, when the Huguenots fled to England and other lands to escape the fury of popish persecutors; they carried with them the industries which enriched the peoples who offered them a shelter and a home; their exile impoverished greatly the unkindly land which had given them birth, but denied them liberty of worship. Well may the well-wishers of the Czar of all the Russias tremble for the stability of his throne; and in this grievous famine, which is falling like the chilly hand of death on multitudes of his subjects, may we not discern the finger of God, who cannot see unmoved the oppressions that are done in the earth? At this very time the children of Stundists are being taken from their parents and handed over to the training and tender (?) mercies of the Greek Church priesthood, while fathers and mothers are deported to Siberia.

Much of the animosity displayed against the Stundists has doubtless arisen from the fact that they are German in race to a large extent, and German in their religious worship. The Czar and his ministers are bent upon the impossible, exclusive policy of making a Russia that shall be wholly Russian in race and in religion. They send off Jews from Odessa

to be landed at Jaffa, in Palestine, or at Constantinople or other ports of the Turkish Empire; but the Turk refuses to have them, and returns them in numbers to Odessa, and to wretchedness and cruel repression. They send off Stundists to Siberia; but they cannot abstract from the Stundist his religious belief, his love of God's Word, or his love of proclaiming that Word. So pure and undefiled religion penetrates into the prisons of Siberia, and whole regions of Siberia are simply huge prison regions. Feeble man cannot stamp out cattle plague or small-pox, even in a circumscribed area of a province or town; and can vain man hope to extinguish the light of God once set a-burning in human breasts? No, it must go on illuminating dark minds and warming cold hearts. No skill of monarch or spite of priest can quench the heavenly flame, and even Siberia shall rejoice in the Word of the living God and in the love of our blessed Saviour.

It is not easy to see how material help can be extended to these dear Jews, or to the dear Stundists, or Molokans (*milk-drinkers*, another Russian sect) through the barriers of an empire so firmly guarded and under strict military rule; and the authorities in Russia seem haughtily to refuse the money that is offered for their famine-stricken people. But the windows of heaven are open to let in the united prayers and intercessions of American and German and English Christians, that by His wonder-working wisdom and power He who sits on high may interpose for the deliverance of all these sorely oppressed peoples, and show Himself to be mightier by far than all the kings of the earth.

That devoted and humble servant of Christ, Dr. Baedeker, to whom we are indebted for most of the foregoing information, has for many years past engaged in Gospel service in Germany and southern Russia, and within the last few years has preached the blessed Gospel to multitudes of prisoners in the Siberian prisons. His last journey extended across the whole Asiatic Continent to the great prison island Saghalien, and he then returned to England by way of China. To-day (November 11th) he is setting forth, in health far from robust, to visit and comfort, with the comfort wherewith he himself is comforted of God, some of these Stundists and others now sorely suffering in separation from loved ones, and in the loss of home and worldly goods. And we hope erelong to hear tidings of this mission of mercy to the region between the Black Sea and the Caspian, where the Lord has many of His hidden ones. Let us hold up our dear and honored brother with the prayer of faith.

A call to prayer has been issued by the Evangelical Continental Society, in view of the general persecution in Russia of *all* non-members of the Greek (orthodox) Church. It reads as follows:

"In some aspects, the dire persecution of the Jews is based on economico-political grounds, and the same may be alleged with regard to that of the Lutherans in the Baltic Provinces, of whose oppression we have heard for some years past. 'Russia for the Russians,' *alias* the Slavs, is the cry, and so other nationalities must become Russian in language and religion, or go. But Church and State are one in the empire of the Czar, and every political movement may be said to have its religious aspect. The Greek Church, headed by the now notorious Pobiedonostzeff, have long had a hand in the troubles in the Baltic provinces, nor do they regard with displeasure the miseries and losses inflicted on their fellow subjects, the Jews. But latterly they have been giving their attention to the rapid and extended spread of Dissent among the Russians themselves, and in June last a Conference of one hundred and fifty delegates met in Moscow to determine on measures by which, as it is hoped, the increasing secessions from the ranks of the Church may be checked. The following is the gist of the astounding resolutions passed :

"'1. As every Russian must hold a passport, those of Stundists (*i.e.*, Protestant Dissenters) are to be marked so that no *orthodox* believer may take one of them into his employ.

"'2. A *priest* is to preside at every trial of persons accused of seeking to pervert others and draw them away from the Greek Church.

"'3. The growing wealth of the Protestant Dissenters is to be checked. They are not to be allowed to secure large properties.

"'4. Their children are by all possible means to be withdrawn from their influence and trained by orthodox priests.'

"Such are the Draconian measures which are now being enforced in order to stamp out Stundism. Surely then, it will be said, these Stundists must be enemies of the State and of religion. But the universal testimony of all impartial observers is that, if they differ from the rest of the Russian people, it is in their being more *truthful, honest, sober, and pure.* They are simple Bible-readers, and this is the outcome of their reading. They are a living protest against the horrible ignorance, superstition, and corruption of the State (orthodox) Church. That is their crime, and for that they must be punished, and if possible suppressed. But they are spreading, and we believe they will spread. It is by such people alone that Russia can be saved.

"Now, as we hear of their leaders being banished to Siberia, and of whole families—perhaps without their children—being compelled to migrate to desolate regions in the Ural Mountains or on the Persian frontier, and as we remember that these humble folk are Protestant Dissenters ; and again, as the Jewish and German persecutions are forced on us by many harrowing details, are we to fold our arms in despair ? To appeal to the Czar or to the heads of the Greek Church would be folly, and worse than folly. Recent experience has shown that.

"One resource is open to us all. We can appeal to the Lord of Hosts, His arm is not shortened. His ear is not heavy. We desire, therefore, through your columns to urge all followers of the Lord Jesus Christ to unite in earnest and persistent supplication on behalf of these suffering ones in Russia. In presence of the miracle of Bethlehem, soon to be commemorated, and amid the solemnities of the new year, let the Church of Christ in this and other lands lift up its voice to God. This is all it can do ; but this surely it ought to do and will do, in the name and in the faith of Him, who has all power given to Him in heaven and on earth."

THE REFLEX INFLUENCE OF MISSIONS.

A PAPER READ BY MRS. ETHAN CURTIS BEFORE THE N. Y. STATE BRANCH OF THE WOMAN'S BOARD OF MISSIONS, AT BROOKLYN, MAY 20, 1891.

Ever since the world was young the place of woman has been the problem of time. She entered Eden as a helpmeet. She walked forth from Paradise accused and accursed. Ignorant nations, nations that have lost that old Bible record, have clung tenaciously to a faint echo from the great truths. Woman is the cause of human woe ; hence bitterness, barbarity, bondage, every species of degradation has been her portion. Civilization sought new paths of progress. Greece made woman a goddess, but morality was forgotten in magnificence. Rome honored motherhood and protected purity, but woman's work was divorced from man's, and both nations fell. The Church of Rome has fallen down to worship woman in her divinest place—the mother. Up among the clouds, along with saints and angels, they have enthroned her. Thus they have robbed her of her God-given right—the right which came with the curse of Eden—work.

Woman too much exalted has been powerless to purify that resplendent old religion which calls itself Catholic.

America has been called the Paradise of woman. But perhaps her strife for place and power has never been so great as here. She has knocked persistently at college doors, until the oldest and best have, at least, creaked their ancient hinges, while new and splendid ones have arisen for her own especial use. She has striven for the ballot until one woman has more influence on the political issues of to-day than any one man in America. And not for power, or pride, or purse has Frances Willard given her life, her very soul, to this cause ; but with the hope that drunkenness might die, because woman would not allow the drink that deadens will, morals, manhood, to be made. Not the college with its culture, not the ballot with its supposed sovereignty, can do so much for woman as missions are doing the world over. There is no organization of woman, in this nation, to-day so large, strong, pure, earnest, unselfish, wide-reaching, so free from dissension and criticisms, as these our many missionary organizations of the great Protestant churches. We ask no favors ; our sole object is to confer favors. We make no apologies for our existence ; our purpose is above apology. Nowhere do we oppose man. Our first object is to be his ready and willing assistant. This organization is bound to man's in a high and holy marriage—love to Christ and His cause (like that Paradisiacal pair in God's first garden). And their offspring are the countless throng of saved souls in far-off Asia, long-forgotten Africa, and our own precious America. Children we are feeding without seeing, loving without knowing, but whose shining faces and white souls will greet us on the further shores of time.

Rivers, with their sources in the earth, flow but one way ; it is always down streams. But the ocean currents, with their sources in the great

ocean itself, flow forth forward and backward ; the waters of Asia wash our western coasts, while those of Mexico bathe Europe's coldest countries ; then both return to that sheltered basin in their own sun-swept clime. While carrying the tropics almost to the frigid zone, they keep their own southern gulfs from stagnation and evaporation. These missionary organizations, like the great ocean currents, are deep and strong and wide. They have their sources in God Himself. They flow on to far-off nations, to cold, bleak, and barren coasts. After giving forth warmth, fertility, a new growth, they return, bringing vigor, freshness, purity, strength to gain a new fervor and a new faith in the sunshine of God's eternal presence. This reflex current is vital and vitalizing, immense and immeasurable, sacred and sanctifying.

The root of all sin is selfishness ; the seed of salvation is unselfishness. Intense and strong, and tender and true as is the home life, it has its selfish elements, and every woman, to be her grandest and noblest, needs something to awaken love that is not of her own belongings. These missionary bands are not organized primarily to get something for ourselves, but to give something to others. From base to summit, from centre to circumference, one spirit guides all. Give, give yourself, give your prayers, give your purses, give your gladdest greeting to others, even to unknown and alien nations, and give all unto God. While home missions seem our first duty, foreign missions are never to be neglected, if for no other reason than this alone—they are the most absolutely outside of self and selfish interests. Our partnership with Christ in the world's redemption has been taken for the entire earth. Neglect not the remotest island of the sea. If we gain by this giving, as we most surely shall, it is only because we have followed one of the truest texts of Scripture, " He that loseth his life for My sake shall find it."

Our mission bands are inclusive, not exclusive. Our colleges claim to be democratic, but a strong aristocracy of intellect flavors their democracy. To know all kinds of people is true culture ; to touch tenderly the heart of humanity everywhere is real religion. In these missionary gatherings the refined, retiring woman (of wealth, mayhap) meets the sturdy, self-reliant working woman, and learns that real riches are within the character, not tied by purse-strings. The cultured college girl meets here the unread, but not ignorant shop-girl, and learns that not all knowledge is compressed into books. The woman of fastidious speech hears an English more rhythmic than regular and learns that the tenderness of our tongue is above and beyond rules. Thus all classes and kinds meet under the canopy of Christ in order to gain the highest culture earth can give—soul growth.

Our mission circles open to women an inexhaustible and inspiring field of study. We have an investment in India, and India has a new interest for us. We are paying some gifted woman for teaching those black and barbarous children of ours in Africa, and we want to know Africa itself. We have pre-empted the " New West" through those superb college-bred

sisters of ours, and its gain and its growth seem our own. Through them we have sat quietly by our own fireside and fought America's bitterest battle. Mormonism falls without the sword because we are teaching the truth to Mormon children. While men are pondering the Indian problem we are trying, with faith, love, joy to educate that first-born son of our soil into Christ. Only thus will he cease to be a wild and wily savage. Slowly, but oh how surely, are we women helping to change history itself! Until it shall be written not *in* blood, but from *out* the blessed book of heaven. Our missionary contributions are giving us an ownership in old earth that makes her most distant lands dearer than the homestead of our childhood. That had belonged to our ancestors. This is the inheritance of our children—an inheritance that is "eternal and passeth not away."

What a literature is open to our study. Facts before which fiction pales; truths behind which romance must hide herself. All inspiring to a nobler life. Study the "Romances of Missions," "The Crises of Missions," the lives of Carey, Judson, Duff, the Moffats, Livingstone, Hannington, Taylor, Mackay, Paton. Read faithfully the best of our missionary periodicals with their heroic history of our day, and you will feel that you have trod the borderland of heaven and listened to angel choirs.

On each Sabbath morning one church bell peals forth its tones, another answers and another; the chimes from off the hillside join in, like children's voices freshly tuned to sweeter, softer sound than theirs; the harmony grows and gathers, and rolls down the valley and off o'er the distant hills; men hear it and gather unto the house of God. Our mission circles should ring out in clear, strong tones a larger love for Christ, a greater work for God. The children's bands, with tender accents and pure, true tones, should join in the melody. Others, and still others, will come with welcoming words. In all these love answers to love, peace to peace, joy to joy, until men all over this broad earth shall hear the "Glad tidings of great joy," and gather even unto the gates of heaven and hear the hallelujahs from on high.

THE CUBAN MISSION.

BY REV. A. J. DIAZ, HAVANA, CUBA.

[An address delivered in the Clarendon Street Baptist Church, Boston, and reprinted from the stenographical report published in *The Watchman*, September 3d, 1891.]

Dear Brethren: It gives me great pleasure to be before you to-night, and I regret that I have not the pleasure of being able to speak your beautiful language as well as I can speak my own, and I beg that you will pardon my mistakes.

I was born and brought up in the Island of Cuba, and received a good education, graduating from the University of Havana as a doctor of medi-

cine. I had not, however, during my life up to this time, ever seen a Bible on the island. The Catholic priests there will not allow the people to have them, so the people are very ignorant of the religion of the Lord Jesus Christ. I am unable to say now whether I was a Catholic or not. I do not believe that I had any religion at all.

Soon after graduating from the university the revolution broke out; and though but seventeen years old, I thought it my duty to fight for my country's freedom. Learning that the black flag had been proclaimed against all rebels (which meant that if we were found our lives would not be spared), and being surrounded with some companions by Spanish soldiers, we decided that it would be better to trust to the mercy of the sea than to Spanish soldiers. All of my companions, with the exception of three, had been killed; and we that were left took a big piece of plank and threw it into the sea, thinking that with its aid we would be able to escape, and reach another part of the country, in which we would be safe. We did not know anything about the Gulf Stream or the strength of its currents, so we went into the sea, and began swimming away from the land with the big piece of plank for our only support. After we had gone some distance we wished to return, but notwithstanding all our endeavors and struggles to swim back to the land, we were carried steadily away by the Gulf Stream.

We clung to the plank for twenty-six hours, and in this desperate condition, with no hope of succor, we gave ourselves up for lost. We were, however, picked up by a fishing vessel bound for New York, where we landed. We had no money with us—I being the richest of the three, and I had just ten cents in my pocket. I did not know whether it would have been better to have died on the sea, or to die of want and exposure in New York. We were strangers among a foreign people, unable to speak their language, so we began to go around the city to see if we could not find some one who would look like a Cuban, to whom we might tell our condition, and get some assistance. We at last found a man who was a Spaniard, and told him our story, and after hearing us he sent us to the house of his friend, who was a Cuban. You know in Cuba we have no cold weather, and when it is as cold as seventy degrees we think it is very cold. But on reaching New York, we found it was intensely cold, the thermometer registering two or three degrees below zero, and the result of this sudden change was that I was soon taken sick with pneumonia.

In the house where the Cubans lived there lived also a Christian lady, who, upon hearing of my illness, came to visit me, and brought a little book in her hand (which I now know was the New Testament). Sitting by my side, she talked and read to me from this little book; but I did not understand her, nor did she understand what I said to her, so the only way we could converse was by signs. But she read to me from her little book, and after awhile closed it and began to move her lips. She was praying, but I did not know then what she was doing. You know I never had been

taught to pray like that, and had never seen any one do it before. She came the next day and did the same thing, and came the following day and did the same thing again ; and at last I began to think that that lady was crazy. I can now confess, though, that she is one of the best and noblest of women.

Upon an examination of the book I found many words like Latin, which I understood. While thus engaged, a friend informed me that a Bible could be had printed in my own language. I secured one of these and read it and re-read it all over. But when I came to the passage of the "Blind man," I says, "How is this? the blind man came to Christ, and Christ gave him his sight." Now, I had studied especially to be an oculist, and had spent much time in searching for information bearing upon the restoration of the sight, and was not able to do it ; but here was this Man, who, by laying on His hands, completely restored the blind man his sight. I read on a few chapters, but could not keep my mind from constantly reverting back to the chapter of the "Blind man," so I turned back and read it over three or four times, and then I understood it after the Spirit had opened my eyes, and the Lord Jesus Christ had given me sight —for I was the same as the blind man—I had no eyes in my soul. I then knew that Christ was my Saviour, and that I had been as a blind man.

I knelt down and tried to pray, but could not, for I did not know how. I remember saying, "Son of David, have mercy on me," and since that time He has had mercy on me. He has shown me how to conduct a church and lead my life ; and I am happy to say that since establishing the church in Cuba we have not made a single mistake.

I commenced to think then how my Saviour was crucified, and how He redeemed us from sin by His precious blood ; and I said to myself, "Now I am going to serve this God." And I began to question in what way I could best serve Him ; and the first thing that struck my mind was : There are two million people in Cuba, and none of them know about Jesus. I will go back and tell my people who Christ is, and show them the way to Him.

A short time after this the amnesty was proclaimed, and all those who had taken part in the revolution were allowed their freedom ; so I went back to Cuba with my New Testament. I reached home at about nine o'clock in the evening, but did not commence to work that night. I did, however, commence to work the next morning at six o'clock.

I talked to my people, and told them of Jesus, and I remember that they were astonished to hear me talking of the great truths which I said were to be the salvation of Cuba. None of my family would accept Christ, except a little child only four years old, and she accepted Him without trouble, saying, "I like that Man and will love Him."

Every one was against me ; even my own mother was against me. She had the religion of the Catholic Church, and was very bitter against me, and called me a Protestant, Jew, heretic, and said that she would not speak

to me if I did not come back to the Church and religion she had taught me. I asked her if she did not think that this religion was better than the Pope's. But all she would say is, "If you are my son, you will leave that religion and come back to the Catholic Church, or you do not love me." She knew very well that I loved her, and that what she said troubled me very much. We lived in the same house for six months, but she would not speak to me, or wish me "Good-morning," or come to me if I was sick. I trusted in the Lord, and prayed every night and morning for her conversion; and I have the pleasure to say that in six months she came into our congregation.

When I came back to Cuba I commenced to talk to the doctors and some friends, and after a time we would have from one hundred to one hundred and fifty gathered together in this way, and thus we began to organize.

One night, when we were having a meeting, I saw my mother come into the meeting-room and take a seat among the congregation at my left side. As soon as I saw her coming into the congregation I thought she had come there for the purpose of criticising me before the people, and I tell you, I was very much afraid that night.

Well, I addressed the congregation, and when the invitation was given for those who wished to join the church to stand up, four stood up, and my mother was one of them. As soon as I saw her standing I turned my back to her, because I thought she had got up to reprove me, and I spent my time examining the three persons on my right side. Then some one spoke to me and said · "There is your mother standing up over there, why don't you speak to her?"

Then I said: "Well, mother?"

"Don't you want me in your congregation?"

"Yes, mother, we want you; but how is it you have changed?"

And she, answering, said: "Through the Lord Jesus Christ."

Then she told the people about the trouble we had at home, and said she had been reading the Bible and had found salvation in it.

We knew that she believed, and I began to examine her, putting all the strong questions I could think of, and asked her if she still believed in the Pope, the priests, and the confession, and other questions which I knew she had disliked to be asked; and she answered:

"I believe in the Lord Jesus Christ; let all those things pass; I don't care for them now."

We wished to organize our church, and have rules and by-laws and articles of faith the same as you have here; so I wrote to my friend who had visited me in New York, requesting her to send me papers, by-laws, and anything which would help us to organize.

At about this time the priests began to persecute me, telling the people that I was a heretic, and if I put my hands on them they would surely die, and that I was a Jew and a Protestant. This soon deprived me of my

practice, and literally took the bread from my mouth ; none of my countrymen would have me attend them in their sickness.

Finding myself without an occupation, I started back to New York ; and learning there, through a friend, that some ladies in Philadelphia were about to establish a mission in Cuba, I asked to be appointed as one of the missionaries. Securing the appointment, I returned to Cuba—this time to preach the Gospel.

On my return I found a letter in answer to my request for by-laws and articles of faith, saying that the writer knew of no such books, but advised me to get my Bible and to pick out those things which I deemed necessary for the guidance of my church. This was a hard case for me ; nevertheless, we took the Bible and referred to it on all questions.

We were not in connection with the Baptist Church at this time ; we were all by ourselves, with only the Bible for our guide. I will tell you the way we became connected with the Baptist Church.

A little girl from Key West had been visiting in Havana, and on her return to her home in Key West she reported to the Baptist pastor there that there were people in Cuba that had the same religion as they had. The pastor reported this to the American Board of Foreign Missionaries at Atlanta, Ga., and three ministers were appointed to examine our by-laws, rules, and articles of faith.

So they came and worked with us some time, examining us very carefully, and at the conclusion of their labors they said to us, " Your by-laws and rules are according to those of the Baptist Church."

" Well," we said, " we don't know whether we are Baptists or not ; we have taken all these things from the Bible, and if the Bible is Baptist, then we are Baptist too."

When I returned to New York there was a passage in the Bible which I did not understand, and which I could not explain, and that was the passage regarding baptism. We knew we had been baptized when we were babies ; but I did not like that kind of baptism. While walking down Twenty-second Street I passed Rev. Mr. MacArthur's church, in which Father Chiniquy was preaching, telling the people about the condition of the French Canadians. I went in and took a seat in the very back part of the church, and listened to him, and after the services were over they began to baptize. Then I understood the passage. I was not baptized that night ; but the next night, as I was passing Dr. Montgomery's church in Brooklyn, he was baptizing some people, and I asked him to baptize me. He began to question me, and I said I did not know anything about baptism, but I was a believer, and must be baptized. He took me into the baptistery and I was baptized.

We don't have any trouble about baptizing our people in Cuba. The first thing they ask after being converted is to be baptized ; and I have baptized, since our church was organized—a period of about five years—two thousand, two hundred people. When the church was organized,

three or four believers were baptized, and with these we organized the Baptist Church in Cuba ; and after the ministers returned to Key West I was obliged to commence and baptize my people. I had never baptized any one before ; and the first person that came to me was my mother. I had learned what I had to say when I was to baptize any one ; but when I came into the baptistery and found one hundred or more people there, I forgot all about what I was to say. When I baptized my mother, all I could say was, " Lord Jesus, this is my mother ; have mercy."

We have had many persecutions, but so far they have all been for our benefit. We have not only been in jail, but we have been in regular mobs, and have had our lives threatened. I can talk to you without fear, because I have here a friend whom you all know well—Mr. J. S. Paine—and he knows what I tell you is true. My brother and I went to another of the neighboring towns one evening to hold a meeting, and found but one place vacant, which was a store. The priests had been ahead of us, however, and had notified the people not to rent us any place at all. At last we found a building with the roof crumbling and almost in ruins. Now, the law requires that we hold our meetings inside of a building, but does not say anything about the roof being over it, so we took the place and prepared to hold our meeting.

Soon we had a large congregation, and then we began to preach and sing. We were the only Baptists in that town, and the mob cried out that they did not want any Protestants there, and did all that was possible to disturb us. In the course of the tumult we heard the report of a gun, and a little boy who had been sitting in the front was shot. We afterward learned that the priests had gone up into the tower of the church, and had tried to shoot me through a hole in the wall, which was at my back. The soldiers came and put the mob out of the building, and my brother put me in a room, and told me to hide there, and he would keep the crowd away. After five or six minutes the noise stopped, and I went out to see where my brother was. We were very roughly handled by the crowd ; they tore our clothes and slapped our faces, and we were about torn to pieces when the guard came to take us to the mayor.

When we were presented to him he asked us the usual questions as to where we were from, what we had been doing, etc.

We told him we had come from Havana to hold a meeting, and had been prevented from so doing by the mob, and that we were American citizens, and produced our papers of citizenship.

When he learned that we were American citizens he was very profuse in his apologies, and we were allowed to go free.

The Christians we have there are genuine and pure ; we are very careful about whom we receive into our congregation, and do not take any one until they have passed a due time of probation, and until they give evidence that they have been regenerated, and are living Christian lives. We have a book where each one that is friendly to us signs his name. These

are not all Christians ; some are anti-Catholics—that is, those who do not wish to have anything to do with the Catholics, but who have not as yet accepted Christ.

We have very good examples there of how people are converted ; there is the one whom Mr. Paine has just suggested. His name is Fernandes. He came into my church one night so drunk that he could not walk, and sat there during the services. After the services were over he came up to the pulpit and asked me :

"Does that Man love me ?"

"What man ?" I asked.

"That Man whom you just spoke about. Does He love me ?"

I told him, "Yes, Jesus loves you, and wants you to come to Him and be saved ;" and I gave him a Bible, and told him to read it. He was in such a bad condition that he tumbled right down there.

The next Sunday he came, well-dressed, with the New Testament in his hand, and was so changed that I did not recognize him. He continued to come regularly after that until he professed Christ and was baptized. One Sunday I missed him from the congregation, and thought he was sick, as no member is allowed to be absent unless something of a serious nature detains them. So the next day I sent one of the deacons, and went myself to see him. And I asked him why he had not come to church last Sunday.

"I was very sick," he answered, "and could not go out."

He kept a bakery. When I called on him I found him at work, and he had his Testament fastened to the wall, so he could read it while working. While I was there he was called away by a customer, and I asked his wife :

"Mrs. Fernandes, how do you like your husband being a Christian and having him read the Bible ?"

She said : "He is a very good man now ; but before he used to come home at two o'clock in the morning, and beat and abuse me. Now it is all changed ; he comes home early, reads his book, and gives me all I need."

Well, do you know, brethren, what that woman did every day ? She did not know how to read or pray, so she would take her husband's New Testament, and look at its pages, and then kiss it and say :

"Oh ! since that Book has come into this house I am a happy woman." This is one of the best conversions we have.

Mr. Fernandes came to me one day and asked me if he could not preach. I said : "Yes ; you have a tongue ; all you have to do, then, is to follow the Spirit and speak right out."

He said : "I want to go back to my own country and tell my people of Christ and His holy religion."

He is now a missionary in Spain, and preaches the Gospel every day and night ; his wife plays the organ, and she has learned to read and write.

In conclusion, let me tell you how we appoint our deacons. Our Cuban

people are very jealous in disposition, and owing to this it is impossible to select one in preference to another, so I have to be very careful. I wanted to have a choir, but could not select the singers, for as soon I had one selected some one would come to me and say, "Mr. Diaz, can't I sing too? I have a good voice." So I was obliged to let them all sing, right or wrong. Well, when it came to be a necessity to have the deacons, the same trouble presented itself; and I was in a quandary how to select seven. One Thursday night I told them that I wished every member to be present the next Sunday, as we would then select the deacons, and that I was to preach a sermon on the duties of the deacons. When Sunday came I had a congregation of three or four hundred. I gave the strongest sermon that I could, telling them that it was the duty of a deacon, when he heard of a case of small-pox, to go right into the midst of it, and to do all that he could to comfort the sick; and the same way in cholera or any epidemic, they must be the first to offer aid and the last to come away; that they must always have their Testaments with them, and preach in the market-place and anywhere a conversion could be made. After presenting the duties in as serious a light as I could, I then asked: "If any one here feels courageous enough to assume the responsibilities of the position, please to stand up." The *whole congregation* stood up; and I did not know what to do, so I said: "Go ahead; you are all deacons." Now they all carry their Testaments around with them, and tell of the religion of Jesus; and thus, you see, we have a whole congregation of workers.

Notwithstanding that we have suffered many persecutions, we have been blessed in abundance. Now we want to establish in Havana a female seminary in which to educate our young ladies. We have been praying for it for the last four or five months, and we are going to have it. We have received encouragement from ladies in Baltimore, and hope to have a place established by the coming winter; give us your prayers for our ultimate success. Don't pray to stop the persecutions, because they don't hurt us, but help us; pray that God will bring the Island of Cuba to Christ.

MISSIONARY FELLOWSHIP.

BY REV. WILLIAM H. LISLE, WEST NEWTON, MASS.

To enter the fellowship of any guild is a personal benefit.

This is the inducement to join.

All human fraternities rest on a selfish basis. Even the Christian Church is not an exception. It gives to its individual members more than it receives. But the foreign missionary service really seems an exception —an instance of pure giving, with nothing in return. To give the hand of fellowship to a missionary with the accompanying words, "More blessed to give than to receive," seems a keen touch of sarcasm. The blessedness

appears decidedly in favor of the giver ; but a little deeper thought shows us that the missionary service is no exception. It is, rather, the strongest possible proof of the greater blessedness being on the side of him who gives himself to such service. The following considerations will indicate this :

I. It is a fellowship with the heathen. Selfishness sees in such fellowship only loss. In fact it makes such partnership with paganism incredible. How can cultivated and refined men and women endure, much less enjoy, and profit by companionship with densest ignorance ? How can purity dwell with impurity ? Livingstone's description of society in the heart of Africa is brief but expressive. "It seemed as if I were in hell," he said. And yet he had fellowship with it. He loved it. But in doing so we think only of Livingstone's loss and Africa's gain ; whereas the Dark Continent did far more for him than he for it. More light shone out of the darkness of Africa for the emblazonment of his name on the scroll of fame than went forth from him to make the Dark Continent light. Had it not been for pagan Africa, Livingstone's weary body would not now be resting in Westminster Abbey, but perchance in the grave of some "Village Hampden."

The same is true of Judson. In breadth of brain he has been compared with Webster. Pouring out the fragrance of such a life on the reeking stench of Burmah seems waste indeed. But whatever eminence Judson might have attained in America his star would have burned low and dim beside his "star in the East," which arises higher and higher out of the dense and tangled jungles of pagan Burmah.

What is the explanation of this ? It is because God in Christ has identified Himself with the human race, however debased. This identification our Saviour confirms by the words at the last judgment : "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me." If Jesus and the human race are one, then for our fellowship with the heathen we have Christ's in return. This puts us on the debtor side ; as Paul says, "debtors to all men." We get nearest to Christ by getting nearest to humanity.

II. It is a fellowship of suffering. This is implied in what has just been said. But it needs emphasis. The blessings of this fellowship will correspond with its sufferings. Suffering, after all, is the test of missionary character. The only true definition of love is sacrifice. It is not so much what the missionary does as what he is ; and what he is can be shown only by *suffering* for the Gospel's sake. Livingstone's endurances for science were great ; but Stanley might stand on the same level. What makes the name of the former go deeper into the hearts of men than the latter is his *sufferings* for *Christ*. It is Livingstone dying on his knees, in prayer for his poor Africa, that moves the world to tears of admiration and affection. It is Judson at Ou-peng-la enduring the pains of pagan cruelty ; it is his sainted Ann, as he found her on his release from prison, lying unconscious with fever, and with her new-born child presenting such a scene of filth

and wretchedness that Judson himself, on first entering his home, could hardly distinguish it from that of a native family ; it is this more than their missionary labors that canonizes them as martyrs of modern missions. Heathenism is suffering. It is only as the missionary enters into fellowship with that suffering that he shall be blessed. It must be a lack of such painful partnership that makes so few missionary names an inspiration—such sacrifice "cannot be hid." Even a Romish priest, who voluntarily accepted death by leprosy for the sake of serving lepers in Molokai island, makes the name of Damien a household word of admiration the world over. Such examples are too rare both at home and abroad. Paul declared that he counted all things but loss that he might know the fellowship of Christ's suffering. Such lives are long, though brief in years. Brainard and Martyn were candles burning at both ends, and gave a corresponding light. No Christian service is effectual that does not involve suffering.

III. It is a fellowship of kinship. This is precisely what it is supposed not to be. Missionary life is separation, not companionship. It is to leave father, mother, brothers, sisters, and often even wife, husband, and children ; to be parted, it may be, for years by wide and stormy seas. This is the crucial suffering in missionary life. But there is compensation ; Jesus says it is a hundredfold ; and even that seems too low. The missionary shall receive homes, mothers, brothers, sisters, children, and lands. When Judson's ship reached Boston, having with him his three motherless children, and as the ship was working up the harbor he felt himself a stranger in the city from which he had sailed away, leaving home and friends thirty-three years before, he was not a little anxious just where he should secure lodgings. How little he knew that thousands of the best homes in Boston and throughout the country would be only too glad to welcome him and his children. The railroads gave him, without asking, passes over the land. The missionary without country, home, or, it may be, without family, in his distant and lonely tours, is the truest type of the heavenly pilgrim. But he shall have compensation. There is a family which no man can number, on earth and in heaven, of which he is an endeared member. Christ, as Isaiah says, is its "Everlasting Father," holy angels are its kinsfolk ; saints, martyrs, apostles, and all the redeemed, both living and dead, constitute its brotherhood ; earth is its compass, and heaven is its home. The missionary, most of all men, shares the sympathy and love of this great family. All holy women are his mothers ; and all whose lives are moulded by his spiritual touch, for whom he travails in soul, are his spiritual children. When we consider the rapid expansion of this family through lands and ages, we see how small a measure of the fellowship of kinship is the "hundredfold" of Jesus. True, this fellowship lacks two important elements—speech and sight. So far as these are concerned, the missionary must live alone ; but speech and sight can bring us only within a limited circle of companionship—it is a physical limit. The compensation of the missionary is an ever-widening circle of unseen

but intensely real fellowship with the good in all lands. There is not a city, town, or hamlet of Christendom in which he has not mothers who love him, and brothers and sisters who are in sympathy with him. All public worship is a meeting of his great family to remember him, and every secret prayer is an aspiration for his good :

" These are the tones to brace and cheer
The lonely watcher of the fold ;
When nights are dark and foemen near,
When visions fade and hearts grow cold."

How beautifully this is illustrated in Paul's life—the pioneer missionary ! For Christ he was not only de-nationalized, but de-kinsmanized. He is, apparently, without family connection. Like Melchizedek, who typified Christ, without father, mother, wife, or children, he stands like a solitary oak of the forest ; and yet his kinsmanship makes a larger list than all the other apostles together. Wherever he went a new brotherhood and sisterhood were created for him—even went before him and loved him before they saw him. In his letter to the Church at Rome, to whom he was known only by reputation, he mentions a list : " Phebe, our sister ; Andronicus and Junias, my kinsmen ; Quartus, my brother ; Rufus, chosen in the Lord, and her who is his mother and mine." That noble matron in the Roman congregation whom Paul could call mother might well be honored by such a designation.

At the head of this ever-advancing family of spiritual kinship, the missionary is the Abrahamic leader into lands which God will give to His children for a possession. It is a great family, migrating heavenward, and the missionary catching the tramp of the hosts behind him will find it impossible to stand in the front " marking time." The fellowship of sympathy and co-operation of Israel will bear him forward.

In this multiplication of the fellowship of kinship which makes the hundredfold of Jesus, there is a noticeable omission—fathers are not multiplied. Why is this ? Is it not to crown human fellowship with the Divine ? Human " fatherhood" has been very disastrous to God's spiritual family. Therefore Jesus said : " Call no man your father upon the earth, for one is your Father which is in heaven." God reserved to Himself the fatherhood, that where all help of human kind should be far out of reach, He could take His child upon His own loving heart and bear him through all the sorrows and sufferings of missionary life.

THE BOYS' BRIGADE AND THE MISSIONARY CAUSE.

BY REV. J. Q. ADAMS, PRESIDENT.

This growing organization, whose origin, history, and present place in Church work have been told elsewhere, has an important relation to the great missionary work of the Church. It is often remarked that the girls

and women of almost all our churches are well organized, and, to a great extent, thoroughly interested in the work of missions. Their efficiency and interest have grown rapidly, but not more so than their contributions. What would our leading "boards" do to-day without the contributions of the women? In the Presbyterian Church, for example, last year more was given to the Foreign Board through the ladies than through the churches. All this is greatly to the credit of the women; but what are the men and boys doing? The largest pocket of the Church is hardly touched. The mass of the boys who are growing up in our churches are having little or no systematic training *suited to boys* in the teachings of the Bible and history regarding missions. It is in many quarters looked upon as a sentimental work, only fitted for women and children. So the supreme work of the Church is largely left to them. What ought to be done?

One thing is certain: it is as easy to interest and train the boys to an intelligent interest in foreign missions as it is the girls, *if it be undertaken in the right way.* This is not theory, but written from actual experience.

In organizing, therefore, the work of the Boys' Brigade in the United States, a large place was given to missions. Following the Scotch model, in many things, we introduced this among other new features: "The Missionary Society is one of the three agencies employed to accomplish our object—viz., the advancement of Christ's Kingdom among boys, and the promotion of habits of reverence, discipline, self-respect, and all that tends toward a true Christian manliness." Art. IV. Sec. 3 of the Brigade Constitution also says:

"The agencies employed to accomplish this object shall be the Drill, Bible Class, and Missionary Society. These three are the essential features of the organization."

Further, all the members of the company are members of the Missionary Society, and required to attend its meetings as much as the drill. We quote further from the suggested outline for company by-laws:

"Art. VIII. The Missionary Society.

"Sec. 1. This Society shall be called the Missionary Society of the —— Company, and shall include in its membership all the members of this Company.

"Sec. 2. The object of this Society is to develope in its members an interest in Home and Foreign Missions, and to acquaint them with the progress and needs of the mission work, especially that of the —— —— church.

"Sec. 3. The secondary object is to collect from the members such sums as their interest and zeal may prompt them to set apart each month, and to forward them to the Home and Foreign Boards of our Church.

"Sec. 4. The Officers shall be a President, Vice-President, Secretary, and Treasurer, who shall be elected annually, by ballot.

"Sec. 5. A regular monthly meeting shall be held upon the —— Sunday of each month.

"SEC. 6. The President may appoint such committees as he considers best.

"SEC. 7. At the regular monthly meeting, the country for the month shall be taken as the subject, and considered under the following heads: 1. Geography. 2. Government and history. 3. The people. 4. Their native religion. 5. The beginning of mission work. 6. The present outlook of the mission field.

"SEC. 8. —— dollars each year is fixed as the least amount which the members of this Society expect to contribute to Foreign Missions.

"SEC. 9. Boys between the ages of 18 and 25 years may become honorary members of this Society upon paying a membership fee of one dollar."

How, then, has this plan worked in practice? Repeated testimony comes that this meeting is one of the best attended and most enthusiastic of those held by the company. As a matter of course, when their knowledge of the work and its needs has increased, their contributions have multiplied manifold. Boys who never gave more than "a nickel" or two yearly, find it a pleasure to give liberally, so that the total from some companies astonishes their officers. Moreover, it is safe to say that these boys will go into the Church knowing not only that there are "heathen," but that it is the duty of every Christian to pray, labor, and give in order that the Gospel may be preached to every creature. Readers of THE MISSIONARY REVIEW can learn further of this organization by writing to the Secretary, Mr. A. H. Fish, at the headquarters office, 23 Nevada Block, San Francisco, Cal.

GO FORWARD!

BY REV. A. P. HOPPER, D.D.

When the children of Israel, at the command of Jehovah, commenced their march out of Egypt, they came to the place where their farther advance was hindered by the waters of the sea. There were obstructions to their marching on either side. When thus situated, suddenly and unexpectedly the army of the Egyptians came up behind them. They were thus hemmed in on all sides. They cried unto the Lord in their perplexity and their danger; for they were in danger of being forced to return to their former state of bondage. Jehovah, in answer to their prayers, commanded Moses to say unto the people, "Go forward." When, in obedience to his command, the people essayed to go forward, they found the waters were parted before them, and they crossed over on dry land. Their enemies, attempting to pursue them, were overwhelmed by the returning waters and were drowned. The children of Israel were delivered out of the great danger, and were enabled to go on their way rejoicing and in safety.

A similar incident has happened to the Christian churches in the proposed effort to increase the number of Christian workers in China, and the enlargement of all the agencies for the conversion of its people to the belief of the Gospel. The call had been sent forth for one thousand missionaries in five years. The bands were gathering and preparing to go forth to the work. Nearly one hundred had arrived on the shores of China, giving the assurance that the others would soon follow them to gather the harvest already white, when, as suddenly and unexpectedly as a cyclone from a clear sky, the storm burst upon the missions in the Yangtze valley, carrying desolation and ruin to many stations, and interrupting the labors of many for months. The hearts of men of all classes and employments were filled with anxiety and perplexity. None can surely declare whence the outbreak has come, or what was the purpose thereof, or unto what it would grow. Some think it is an effort to drive out the hated foreigners, with all their commerce, their science, improvements, and religion. Some think its purpose is to overthrow the ruling dynasty and establish some native rulers upon the throne of China ; and others think that some disbanded soldiers are seeking to avenge their own wrongs, and obtain the means of support for themselves at whatever cost of ruin and misery to others.

The calamities experienced and the threatening appearance of impending dangers to the missionaries and their converts are such as properly call the churches to prayer and searchings of heart to know the purport of these terrible troubles and upheavings. We cannot be too earnest in our supplications that God will appear for the deliverance of His people ; that He will overrule all things for His own glory, and that He will overturn and overturn till He shall come whose right it is to reign. The churches should call mightily upon God, who is the Ruler among the nations, and entreat His blessing and guidance.

In nature the appearance is not always sunshine and quiet. Winter and frost are necessary for the development and perfection of the best grains and fruits. So in the spiritual kingdom trials and afflictions are the means of securing the choicest blessings and results. In the first centuries of the Church repeated persecutions were the means of successive advances and increase of Christianity in the Roman Empire. We may not expect that the churches in China will be exempt from experiences similar to those of the earlier Church. It was a cause of devout thankfulness that, in the tribulations that came to some parts of the Church in China during the French War, the grace of God enabled all the converts to remain faithful to their professions of love to the Saviour. These trials strengthened their faith, increased their courage, warmed their love to each other and their Lord, and gave them more clearly to understand that in their Christian life they may expect trials and tribulations. We may rest assured that similar spiritual blessings have been experienced during the year just closed. These things do and will work good to those who love God. Christianity

will take deeper root in the hearts of those who profess it, and in the country by reason of the storms which beat upon it. What effect these troubles will have upon the future facilities of missionary work in China human foresight cannot tell ; but, judging of the future by the past, we may say they will result in securing increased opportunities for work and in removing difficulties and hindrances which have hitherto retarded the spread of the Gospel. Such has been the result of the successive outbreaks of opposition and hatred during the last fifty years. Each one has resulted in removing hindrances and securing increased facilities. So it was in 1842, in 1858, in 1870, in 1884 ; and so, we may rest assured, it will be when this upheaval shall subside in the present distress.

We are already able to see some very decided advantages secured. The Christian religion has never before been so commended to the people of China as it has been by the highest officials and the Emperor himself during these troubles. This testimony to the excellency of our holy religion has been so given that the Government cannot go back on it. The Board for Foreign Affairs, in the memorial to the throne in regard to the riots, says : " The religion of the West has for its object the inculcation of virtue, and in the Western countries it is everywhere practised. Its origin dates a long time past ; on the establishment of commercial intercourse between Western powers and China, a clause was inserted in the treaties to the effect that ' persons professing or teaching the Christian religion should enjoy full protection of their persons and property, and be allowed free exercise of their religion.' The hospitals and orphanages maintained by the missionaries all evince a spirit of benevolent enterprise. Of late years, when distress has befallen any portion of the empire, missionaries and others have never failed to come forward to assist the suffering by subscribing and distributing money. For their cheerful readiness to do good, and the pleasure they take in works of charity, they *assuredly deserve high commendation.* It is the duty of the local authorities to afford protection at all times to the persons and property of foreign merchants and *foreign missionaries,* and *no relaxation* in this respect *should be permitted.*"

On June 13th the Emperor, in response to the memorial of the Board for Foreign Affairs, issued an Imperial Decree, in which he says : " That the several nations are at liberty to promulgate their religions in China is set forth in the treaties ; and Imperial Decrees have been granted instructing the various provinces to give protection at all times. Many years have passed by, and the Chinese and foreigners have lived on friendly terms. The religion of the Western countries simply admonishes people to become virtuous ; and the native converts are Chinese subjects under the jurisdiction of local officials. *The religions and peoples ought to exist peaceably* side by side."

The discussion in China of the causes and purposes of the rioters has led to the conclusion that the outbreak of popular violence was not against Christian missions, but against foreigners. It has given to the foreign resi-

dents in China a higher and better knowledge of the aims and purposes of the missionaries. The North China *Herald*, in the issue for November 6th, 1891, in its editorial says: "Meanwhile, what we have actually obtained in reparation from the Chinese beyond the money payments is not entirely unimportant. The Emperor has issued a very favorable decree, in which Christanity is referred to in the most satisfactory terms. It has been sent all over China, and it remains on record as an *imperial*, and therefore *sacred testimonial to the excellence of the Christian religion* and the merits of its teachers." The two viceroys who control the Yangtze valley from Ichang to the sea have sent to the throne memorials reporting what they have done in punishing the rioters, in which there is nothing to which much objection can be made.

While there has been an interruption of mission work in various places in the Yangtze valley, in other parts of China the labors of the missionaries have gone on as usual. The missionaries in China are not discouraged or cast down. The Rev. J. N. B. Smith, D.D., of Shanghai, in a recent letter, says: "Our Presbytery includes the two cities of Shanghai and Sochow. The disturbances through the country have not affected our work seriously round Shanghai. We hope and pray that the matter may be settled peaceably; but in the present state of affairs a very small matter may precipitate a war. All believe that the outcome will be a decided change in the attitude of China, and will result in a further opening up of the country to the Gospel and commerce." Other missionaries express themselves to the same purport and expectation.

In a recent letter from my lifelong friend, Rev. Dr W. A. P. Martin, LL.D., of Peking, of October 15th, he, referring to his recent return to China, writes: "It is interesting to be in China at this present juncture. The foundations are being shaken. Some predict great changes; but my barometer does not point to revolution. The riots may mean rebellion, but they are poorly organized, and have no chance of success. One good result has been to *commit* the Government more decidedly to the protection of missionaries and their converts. The edict of the Emperor on the subject is almost Christian. The good cause will not lose ground, I think. On the contrary, after a little while it will be found to have made a distinct gain. It is at such times that God displays His guiding hand, although at first it may be invisible."

The Rev. Dr. Y. J. Allen, LL.D., of Shanghai, President of the Anglo-Chinese College, of the Methodist Episcopal Church South, writing on October 6th, says: "I look upon the whole thing as one of the inevitables of history, and I am not disposed to regard these troubles as obstructions, but rather as inviting the destruction and overthrow of many old and inveterate hindrances to the progress of our Western civilization, and particularly of the promulgation and acceptance of the Gospel. The times are really prophetic, and we may look for the beginning in China of the fulfilment of the promise—viz., Psalm 2. Be of good courage. Your length

of service and fulness of years have lifted you up, as on a tall mountain, to see in these last days, as Moses from Pisgah, the outlines of the promised land. 'Jesus Christ is the purpose of God in history,' and every movement of Providence is but a fuller revelation of the glory of God, which is to fill the whole earth."

The letters of missionaries in China to the papers in this country state that in all other parts of China outside of the Yangtze valley the missionaries had pursued their usual labors without any interruption, and with the usual attendance of the people at their services. The missionaries and the native preachers travelled through the country in peace and safety. In the *Chinese Recorder*, published at Shanghai, for November, 1891, the reports and letters of the laborers inform us that the missionaries were pursuing their labors everywhere except in the disturbed districts without interruption, and with the usual manifestation of interest and attention on the part of the people.

As intimately connected with this matter, it is proper to say that those who are best acquainted with the character of the Government and the high officials agree in the opinion that there are no serious grounds to fear there will be any rebellion in China which will lead to a change of the ruling dynasty. This is the opinion which Sir Thomas Wade has expressed, who was till recently the British minister at the court of Peking, and who resided, in various official capacities, in the country for a period of forty years. A similar opinion as to the stability of the Government and the loyalty of the highest official to the throne has been expressed by the Hon. J. Russell Young, who was for a number of years United States Minister to China.

All students of history must regard it as a very serious state of affairs when the Government of so great and populous a nation is in the hands of a youth of twenty years of age. It is, however, reassuring when it is considered that he is supported and assisted by the same high officials who have conducted the administration so successfully during the past thirty years. Those who are best acquainted with the Government are hopeful for the future of China.

When we consider that the peace and comfort of three hundred and fifty millions of his subjects are connected with the stability of the Government in China, as well as the safety of the life and property of several thousands of people from Western lands in the country, we may well pray that wisdom and long life may be given to the young Emperor ; and when we consider the immense interests of the Christian religion as connected with more than two thousand missionaries, Protestant and Roman Catholic, their converts, churches, schools, and pupils, the churches should be led to pray with unceasing importunity that God would avert the calamity of war and bloodshed from " the land of Sinim."

But as bearing on the matter of sending forth missionaries in answer to the call of the General Missionary Conference of 1890, the indications of

God's providence are, as indicated above, to "go forward" in the work. Send forth all properly qualified laborers that offer themselves for the work in China. Multiply all the instrumentalities and agencies for prosecuting the work with increasing efficiency, trusting that the shield of God's protection will be around them. He goes before His people "in a pillar of cloud by day and of fire by night." They need not fear to follow when the Lord of Hosts leads. Let prayer and supplication be made without ceasing, that great grace, mercy, and peace may be multiplied to all the Israel of God, and that the kingdom and the greatness of the kingdom may be given to His dear Son.

THE ENTHUSIASM OF JESUS CHRIST.

BY REV. A. C. MURRAY, LIVINGSTONIA MISSION, LAKE NYASSA.

It is said repeatedly, and with truth, that nothing great has been accomplished without enthusiasm. Certainly the Christian religion was not established, nor will it be promulgated without it. Jesus Christ Himself was an enthusiast; so were His disciples. Paul burned with a magnificent enthusiasm; the love of Christ constraining him, pleading with tears night and day, beseeching men in Christ's stead.

It is even so to-day. What the Church of Christ needs is being set on fire. What individual Christians need is being roused out of their callousness and coldness as with a voice of thunder: "AWAKE, THOU THAT SLEEPEST!" What all workers in the field, ministerial as well as lay—yes, what we missionaries need is enthusiasm, a burning, all-consuming enthusiasm, that men may see that we have been and ever are with Jesus; and even—as did His brethren of the Master Himself—think us mad.

Let us take up the gospels and briefly study the enthusiasm of Jesus Christ.

I. At the very commencement of His ministry we see it blaze forth. I often wonder how He could have restrained Himself and remained silent for thirty long years. It was because He knew His Father's will, and was obedient not only unto death, but all through life. It requires more grace to restrain one's self wisely than to act rashly. But what must it not have cost Him to see iniquity, hypocrisy, injustice, and not be allowed to burst forth in burning words of denunciation!

'Twas on the first occasion that He went up to the feast at Jerusalem after His baptism. Even in His twelfth year His "soul longed for the courts of the Lord." How much more now! Was it not His "Father's house?" Arrived there, what should He find but cattle merchants, sheep dealers, money-changers carrying on their noisy and unholy traffic within the very precincts of the temple. Such a sight roused within Him a holy indignation, and with a Divine majesty and burning enthusiasm He cleared the sacred courts, while His awe-struck disciples whispered one to another that it is written "The zeal of Thy house shall eat me up."

But not only was it the zeal of God's house that consumed Him, it was likewise the zeal of His will and His work.

We read of enthusiasts forgetting in their zeal the needs of the body. It was so with Christ ; but more, His enthusiasm seemed to take away His very appetite for food. "Master, eat," said the disciples by Samaria's well. "I have meat," was the reply. The food we eat is sometimes compared to fuel, which is consumed within our system to keep the vital spark burning. In the soul of Christ the flame of enthusiasm to do the Father's will was burning so fiercely that He felt not the need of casting fuel on the other and lesser fire.

It was on this occasion, while awaiting the return of the Samaritan woman with her friends, that He pointed to the extensive corn-fields spread out before them, and said : "Is it still four months to the harvest ? No ! I say unto you, the harvest is come ! Behold the fields are already white," and Himself longed to press forward and reap. But the time was not yet. "One soweth and another reapeth." It was His to sow.

II. Let us turn to another scene. It was after the sending forth of the twelve. They had just returned and "told Him all things whatsoever they had done." They were all wearied, and both Master and disciples needed rest. "Come apart into a desert place and rest awhile," He said. Accordingly they took boat and crossed the lake. But in vain ; the multitudes ran and intercepted them, and, wearied though He was, His heart burned within Him, and "He was moved with compassion, and taught them many things" until, as evening drew on, before sending them to their homes, He wrought one of those wonderful miracles which must ever remain to us a beautiful emblem of the Master's power still to feed a multitude with our insignificant loaves and fishes.

Then, surely then, He went to some neighboring village Himself to seek a place where to lay His wearied head. Not so. He had forgotten His weariness, and spent that night in prayer, and even on the day following we find Him no less busy. He seemed never to tire of healing, teaching, inviting, or remonstrating, while there were any to listen, such was His holy enthusiasm. We sometimes wonder how He could have slept in the boat during that storm. It was of exhaustion His wearied frame demanded repose, and even the howling wind and roaring waves could not waken Him until the trembling disciples aroused Him from the much-needed rest.

III. On one occasion, when speaking of His sufferings, He said : "I have a baptism to be baptized with, and how am I straitened till it be accomplished." He had likewise a work to finish ; and how was He straitened until that was accomplished ! "We must work the work of Him that sent me," He said, "while it is day ; the night cometh when no man can work." When the night did come He could say : "I glorified Thee on earth, having accomplished the work Thou hast given Me to do."

We mentioned above His sending out of the twelve to heal and to preach. Let us notice the occasion of this mission.

It was while itinerating through the villages, "teaching in the synagogues, and preaching the Gospel of the Kingdom, and healing all manner of disease and all manner of sickness," that, seeing the multitude, "He was moved with compassion with them, because they were distressed and scattered as sheep not having a shepherd." As He stood looking upon all those wandering ones He burned with a desire to reach them all, to multiply Himself, as it were—what could *one* do amid so many?—then turning to His disciples, those humble fishermen who were so often the recipients of His deepest thoughts and desires, He said: "The harvest truly is great." Its magnitude was overwhelming Him; but His Father had other resources, "pray the Lord of the harvest that He send forth laborers into His harvest." Was it in answer to this prayer that we read in the very next verse that He was authorized by His Father, as it were, to divide His power and give each of His disciples "authority over unclean spirits, to cast them out, and to heal all manner of disease and all manner of sickness" (Matt. 9 : 35*ff*)?

IV. But let us notice that though burning with an all-consuming enthusiasm to do the work that was given Him to do, He was never in a hurry. We have noticed His thirty years of silence. Even during His three years of labor He always found time to converse with single individuals. He attended weddings, feasts, and neglected no social duties where these opened the way for delivering His message. He always found or made time to go apart to hold communion with His Father.

In His whole life we find no trace of that worry which, alas! is too often seen in zealous workers. He was always calm. When His message was rejected He was not worried. He was saddened, and with yearning heart would say: "Ye will not come to Me that ye may have life;" or again, His tender heart swelled within Him and the tears trickled down His cheeks as He cried: "Oh, Jerusalem, Jerusalem, how often would I have gathered thy children together even as a hen gathereth her chickens under her wings, and ye would not!" Who has not noticed and admired the enthusiasm of an anxious hen calling together her wayward chickens in the presence of some real or imagined danger? And what is this to the enthusiasm of the Son of Man seeking to save the lost!

V. This last sentence leads us into the secret of His enthusiasm. "*The lost.*" He knew as no one ever knew or can know the awful significance of that term. It was to save the lost that he lived and labored and died with so Divine an enthusiasm. It is the value which he attaches to the lost sheep that sends the shepherd searching for it over hill and dale. How shall we compute the value of one soul? The enthusiasm of Christ suggests to us *His* estimate of the infinite value of a soul; His death, His "precious blood" proves it.

It is in His enthusiasm that all soul seekers must follow and imitate Jesus Christ. The patience, perseverance and skill of many an angler put to shame us "fishers of men." And they for a corruptible prize, but we

for an incorruptible. But let us not think that this is a flame to be kindled by ourselves or by our neighbors. We must go into the sanctuary, and go often, to light our lamps at the fire on the altar, or the storms of life will quench the self-lit flame. What is more painful than to see men who have begun well, who inspired others by their burning words, gradually fall back in the contest, and even disappear. It is because their fire was not Divine, their enthusiasm not heaven-born. Of Jesus Christ we must learn, close to Him we must abide, for it is only by keeping the eye fixed on Him by pressing on in His footsteps, by close communion and constant fellowship that we shall share His enthusiasm, for He alone can

> "Kindle in our hearts the flame
> Of never-dying love."

CENTRAL AMERICAN MISSIONS.

BY REV. JOSHUA H. TOBEY, PORT SIMON, COSTA RICA.

Central America claims and loudly calls for Christian workers; we daily pray the Lord of the harvest to thrust forth laborers into this part of His vineyard. But there are Christian workers already laboring in these parts. For nearly forty years, in the little Protestant Church at San José, the Gospel has been proclaimed. Several ministers during those years have resided there. At present the Gospel is preached, and Sunday-school work is carried on by two gentlemen from England who reside in the city.

In our work among the Jamaica negroes, as a missionary society, we do not allow the question of color to come between us and our Master's command to preach the Gospel to *every* creature. As a matter of fact, we preach the Gospel to black, white, and brown people here. After some years' residence in Costa Rica, while we find many people intemperate, we do not find them indolent. Indeed, comparing them with the inhabitants of some of the islands around, they are an industrious people. In Nicaragua, the next republic to Costa Rica, at Greytown there is a Protestant church, where the Gospel has been preached for years, and where we hope soon to see more done for the people's welfare. Along the same coast—at Bluefields and all along the "Mosquito Coast"—our Moravian brethren have been laboring for many years, and under God have done a splendid work. Hundreds have been brought into the Church of Christ. Their Sunday and day schools are working a wonderful change among the people. What we have seen we can testify. Then there are other places along the coast where the Gospel is occasionally preached by men from adjacent islands, who believe in letting their light shine. In British Honduras there are many missionaries faithfully at work pushing their way into the interior. In Costa Rica, at Port Limon, the centre of our operations, amid much difficulty and opposition God has wonderfully opened our way; for four years we have toiled on; some sixty have joined our fellowship, and hundreds every Sunday listen to the Gospel preached. Five years ago we did not know two persons who were walking in fellowship with God. There was no missionary, no place for prayer. During the past four years hundreds of portions of God's Word, and many thousands of books and tracts in English and Spanish have been circulated. There are numerous openings for evangelistic work, including colportage work in these republics. We hope and pray that the Christian Church in the United States, in Jamaica, and England will rise up to their duty and give the Gospel to Central America.

EXTRACTS AND TRANSLATIONS FROM FOREIGN PERIODICALS.

BY REV. C. C. STARBUCK, ANDOVER, MASS.

An Eminent Missionary Gone.

—The *Church Missionary Intelligencer* for October, 1891, says : "The committee heard with much regret of the decease of Bishop Caldwell, for fourteen years the coadjutor bishop in Tinnevelly, and for the greater part of the time in conjunction with his friend and colleague, Bishop Sargent, who was consecrated at the same time, and whose senior he was by one year. Bishop Caldwell commenced his missionary labors in Travancore in 1838 in connection with the London Missionary Society. In 1841 he joined the Church of England, and was ordained by Bishop Spencer as a missionary of the Society for the Propagation of the Gospel, and from that time till a few months since he continued his labors in Tinnevelly, making his headquarters till 1877 at Edyengudi, and subsequently as Bishop at Tuticorin. He lived to see the S. P. G. native Christians multiply tenfold, from 4000 in 1841 to over 40,000 in 1891, while the Edyengudi district, of which he had for so long the exclusive charge, grew from 400 to over 7000. Throughout the whole of his career Bishop Caldwell's relations to the Church Missionary Society and its missionaries were of the happiest and most intimate kind, and since Bishop Sargent's death he last year laid the society under great obligations by confirming their native Christians, notwithstanding their advanced age and increasing bodily infirmities. The bishop was not only pre-eminently successful as a missionary, but was also widely known in the world of letters as a learned Orientalist, his 'Comparative Grammar of the Dravidian Languages' having been long acknowledged as a standard work on the subject. He was also the author of several missionary and theological pamphlets and two valuable historical books, one on the political history of Tinnevelly, and the other a history of its mission."

—Heer L. V. Ledeboer, who died at Rotterdam, January 4th, 1891, at the age of 95½ years, had been a member of the Netherlands Missionary Society since 1824. His father and grandfather had been the same before him.

—Dr. James McKinnon, writing in the Church of Scotland *Record* for March, on "The German Method of Missionary Enterprise," says : "The thoroughness which is characteristic of the German, whether engaged in writing a book or drilling a regiment, is carried by him into the sphere of Christian missions. This is specially observable in the training of the missionary. The various German agencies for the conversion of the heathen, such as the Berlin or the Rhenish Missionary societies, act on the principle of thoroughly equipping the workman for his work. They do not rest content with simply shipping off to Africa or China any candidate for the mission-field who may have hurriedly satisfied the demands of some board of directors, but they subject him to a systematic and testing preparatory course of training, extending over seven years, and then assign him some sphere of work for which his qualifications and character mark him out. We had the pleasure of becoming personally acquainted with this thorough system on paying a visit lately to Barmen, the headquarters of the Rhenish Missionary Society. The town itself, which lies in the charming vale through which the Wupper finds its way to the Rhine,

adjoins Elberfeld, and they form together one of the wealthiest centres of German industry. Both have the reputation of harboring an active evangelical spirit, which unfortunately tends too much, as in Scotland, to waste a part of its energy on sectarian differences. Unlike many other German cities, where the denominational variety limits itself to Catholic and Lutheran or Reformed, we find in Barmen and Elberfeld the endless divisions and subdivisions which become the proverbial distinction of our insular Christianity. Be this as it may, the fact that Barmen is the headquarters of the Rhenish Missionary Society is of itself a proof that, along with much of the bumptiousness of sectarianism for which it is notorious, there is no small amount of Christian philanthropy of the noblest sort."

It is known that few German missionaries are university men. They are largely artisans, and of such applicants there is sometimes a perplexing abundance. "The test by which the society seeks to discover the sincerity of each applicant affords a characteristically thorough trial of patience. As they are usually young men who have learned some trade or other, they must find work in the town and attend the mission-house one evening in the week during a whole year. If after this lengthy test they have satisfied the inspector as to their sincerity, they are admitted to the *Vorschule*, or preparatory school, where they receive for two years instruction in Latin, general history, etc. Only then are they admitted to the *Missionshaus*, where the course of instruction is more theological and practical, including the study of the Bible in the original tongues, and a course of medical training in the town hospital. In addition to this, opportunity is furnished to each one of pursuing his trade in connection with the establishment, so that at the close of the four years' residence in the mission house, the missionary is a good artisan, a fair scholar, and a respectable physician all in one."

Speaking of the work of the society, Dr. McKinnon says: "Taking down a large map, Dr. Schreiber explained in detail the extent and success of the various missions which the society maintains throughout the world. It was one of the first to grapple with the question of the evangelization of the South African tribes, and from Cape Town to the vast tracts beyond the Orange River in Namaqualand to Hereroland it can count a native congregation in almost every village, which are mostly beyond the stage of mere missionary effort. We can speak from personal observation of the vast amount of good which for nearly half a century it has accomplished among the Hottentots and Kaffirs. Within the last dozen years it has sought openings in other parts of the world, notably in the East. In Borneo, Sumatra, China, and New Guinea it is rapidly accomplishing the task which it has so successfully carried out in Southern Africa. Pointing with a pardonable pride to Sumatra, Dr. Schreiber tells me that they can hardly supply the demands of the Battas for missionaries and teachers." As Dr. McKinnon remarks, the thoroughness of their training seems to have met with a good reward.

—*Jewish Intelligence* for March, 1891, shows that from 1875 there have been 135 apostasies of Prussian Christians from Christianity to Judaism, and 2101 conversions of Jews to Christianity. Apostasies are steadily diminishing, conversions steadily increasing. The conversions, we may safely assume, have not been brought about by the sight of Christians meekly sitting by, while rationalistic rabbis poured out malignant contempt upon the Redeemer.

—The *Missionary Record* of the U. P. C. of Scotland for March has

a remarkably thorough and well-balanced paper on "Religion in Italy," by Rev. D. W. Forest, M.A. It entirely agrees with the presentation made by the learned Father Curci, in his *Il Vaticano Regio*, that the Italian priesthood of to-day is very much inferior, both spiritually and intellectually, to that of France or Germany. As Father Curci (himself an orthodox Catholic priest) says, in Italy they preach about all the saints and madonnas, past, present, future, all the miracles and impossible, against the Protestants, who are doing them no harm, and against the unity of Italy; what they preach least about is Jesus Christ, His miracles and His doctrines. But, as Mr. Forest says, when an Agostino comes up, who preaches as if "outward authority requires an inward witness for its efficacy," then the alienated men of culture throng to hear him.

—The *Journal des Missions Evangéliques* for March, referring to the death of Père Simeon Lourdel, three months after Mackay, and, like him, of fever, remarks: "The names of these two men will remain ineffaceably engraved on the annals of Uganda. I have the portraits of both before my eyes. They were of nearly the same age; the one born in the little Scotch village of Rhynie, in 1849; the other at Arras, in 1853. Their eyes denote the same energy; an equal decision may be read in their features. Mackay's face shows greater mobility and fire; Lourdel's has an expression more tranquil and obstinate. They aimed to serve the same cause, and they spent ten years of mutual antagonism in the heart of the African Continent, around them the deepest darkness of heathenism. Ah, why did Cardinal Lavigerie, in April, 1878, send the White Fathers to Mtesa, at whose capital the Anglican missionaries had established themselves June 30th, 1877?" Mr. Cust went post-haste to Algiers to remonstrate with the archbishop against the scandal of giving to a heathen monarch and Moslem witnesses the spectacle of French Catholics and English Protestants disputing over the religion of Jesus Christ. The cardinal declared himself to be thoroughly of one mind with the representative of the Anglican Society, and a few days later despatched his White Fathers to Mtesa's residence.

—The English Wesleyans, at the suggestion of the British South Africa Chartered Company, have decided to establish a mission in Mashonaland, to the south of the Zambesi. The company guarantees £100 a year toward it.

—The Rev. Friedrich Redslob, President of the Moravian Himalaya Mission, has been obliged by chronic illness, after twenty years of labor, to withdraw from it. Besides his constant activity in long preaching journeys and the distribution of Christian literature, which so peculiarly distinguishes the work of this mission, Mr. Redslob has brought the work of Bible translation, begun by H. A. Jäschke, a good deal nearer its completion. The Rev. Julius Weber will take his place at Leh.

—The *Allgemeine Missions Zeitschrift*, while dissenting decidedly from the particular views of the editor of this REVIEW, as to missionary methods, remarks: "Nevertheless, it is beyond all doubt that by his means a mighty forward movement has been brought to pass in the missionary life of both England and America."

—The *Zeitschrift* remarks that a fresh breath of missionary interest is going through Great Britain, although the missionary contributions for 1890 were not quite up to 1889. The falling off in the Wesleyan, London, and Baptist societies shows that the churches of these three

denominations have not maintained themselves on their former height of missionary liberality. On the other hand, the *Zeitschrift* designates as the three leaders of advance in the work, the Evangelicals of the Church of England, as represented by the Church Missionary Society, and in Scotland the Free Church and the United Presbyterians. All the three Scottish Presbyterian churches are alive with missionary zeal, and the Church of Scotland *Record* notes with grateful interest the blessing which Dr. Pierson has brought home with him from his work in Scotland.

—Mrs. A. J. P. Newcombe, who is making an appeal in New Zealand, for missions in India, says, most pertinently, in the *New Zealand Baptist:* "Let us remember that home missions trace their descent from foreign, and not foreign from the home." She opens to us in her letter an interesting glimpse of the Australian missions working in India.

—The Proceedings of the Synod of the Presbyterian Church of Otago and Southland contain a letter from the Governor of New Zealand, in which His Excellency says: "I was much interested to see the manner in which the religious spirit of our forefathers continues to live and flourish in their descendants, and how great an agent in the peopling of the earth by the Anglo-Saxon race has been the desire for freedom to worship God according to the rites of their creed, which actuated the Pilgrims of the Mayflower in founding the great Republic of the Atlantic."

—The *Wesleyan Missionary Leaflet* remarks that the Tamil work at Bangalore, conducted by the English Wesleyans, has in ten years increased almost cent per cent in every direction. The Rev. W. H. J. Picken is in charge of it.

—It is remarked in the Church of Scotland *Record* that the attendance at all the English churches of Calcutta has fallen off. Increasing secularization of the Lord's day is one reason.

—The *Harvest Field*, of Madras, a Methodist Episcopal magazine, says: "There is no society at work in India which attempts so much or so systematically for the blessing of women as the Church Missionary Society. From Tinnevelly to Peshawar and from Calcutta to Bombay its devoted workers, many of them honorary"—*i.e*, self-supporting—"are to be found in clusters, speaking different languages, busy in different departments, and trying a variety of important experiments."

—The missionaries of Shanghai have decided to invite the Y. M. C. A. of this country to establish a secretary there, primarily for work among the Chinese young men of the city and settlements.

—The Rev. David Hill, the British President of the late Shanghai Conference, remarks that the C. I. M. attracts workers by its offer of hardships instead of ease. "Large demands are often more attractive than large concessions," as some German writer has said.

—The Rev. Gilbert Reid, in an interesting and able essay, read before the Shantung Presbyterian Mission, urges the obligation of doing more than has hitherto been done by Protestant missionaries for the evangelization of the *upper* classes of China. He reminds us that the whole constitution of Chinese society brings home the necessity of not neglecting them. "Reverence to all who are above" is so all-pervading in China that decisive results cannot be expected without heeding it.

—*The Messenger*, of Shanghai, in an article by Rev. J. Edkins, D.D., says: "The use of images in worship is comparatively recent in China. The age of images was preceded by Monotheism, and monotheistic faith promotes morality." Dr. Edkins appears to connect this with the fact that the later degeneracies of Confucianism, Tauism, and Buddhism are all pure from either cruelty or obscenity.

The Continent.

—At a civil funeral in Paris, some time since, attended by a free-thinking society, a gentleman connected with the McAll Mission was requested by some of these to speak at the grave. He did, emphasizing the vital truths of sin and redemption, and one man in the name of all then said to him: "Sir, we thank you; you have done us good. It is true that we have broken entirely with the ceremonies of religion"—meaning, of course, the prevailing religion—"but these have nothing in common with what you have said to us. *We approve it, and, like you, we are and shall remain religious men.*"

—The Paris Society has in contemplation the establishment of a mission in French Congo, and the assumption of our Presbyterian stations on the Gaboon. But it is embarrassed by a serious deficit in its funds. Some have suggested retrenchment of some of the missions already established. But the Society rightly refuses any such policy. It is willing to simplify and, in Lessuto and Tahiti, to urge on the converts a growing enlargement of their contributions, as well as to accept English help for the English territories of Lessuto and Zambesia. But, as the Committee says: "We have taken possession of our present fields only because we have believed that God was calling us to them, and nothing indicates that 'He that openeth and no man shutteth, and shutteth and no man openeth,' invites us to give up to-day any one of them. Such an abandonment would not be calculated to draw down upon our new enterprises the blessing of God. Moreover, it is our deep-rooted conviction that it would bring no enlargement of resources for them, and would be dangerous for our Society itself, which would see its unity compromised on the day that it should disavow that largeness of Christian interests which is one of its best traditions and one of its principal forces."

—M. de Brazza has shown himself very helpful to the young French missionaries, Teisserès and Allégret, in their exploring tour through French Congo.

—The *Quarterly Record*, of the National Bible Society of Scotland, for October, 1891, has an article—"France Returning to the Bible." It cites M. Sorel an "independent critic" who, speaking from a strictly academic point of view, loudly proclaims it to be the Book of the people, and its dissemination a social duty. The Abbé Garnier is said to have exclaimed: "We have given up the Gospel! In trying to combat Protestantism we have overshot the mark, and have abandoned the Book of books, written by inspiration of God for our instruction and edification." A popular edition of the gospels in French, issued by him, under episcopal sanction, has the inscription: "Let France return to my Gospel." M. d'Hulst, Rector of the Catholic Institute of France, deploring the present ignorance of the Bible in France, recalls the large use made of it in the Catholic preaching of the seventeenth century. He declares the reservation of it to the clergy to be a novelty in the Church.

II.—INTERNATIONAL DEPARTMENT.

EDITED AND CONDUCTED BY REV. J. T. GRACEY, D.D.

The Brussels Treaty and State-Building on the Congo.

[EDITORIAL, J. T. G.]

It can be a matter of no little gratification to the bulk of the Christian population of the United States that the Government has become a signatory to the great treaty for the suppression of the salve-trade in Africa. The writer of this article was from first to last in sympathy with the *caveat* which was finally incorporated in the Senate's action, to the effect that nothing they did, should be held to imply that our Government became thereby a party to the compact of the European powers, for recognition of provisional governments or protectorates in the Dark Continent. We did not understand thereby that we necessarily condemned those compacts and enterprises, but that our Government stood in no relation to that bargain which made it incumbent on it to endorse or recognize it. It is well enough for us to recognize governments in Africa when they are *de facto*, and not prospective and provisional merely. The writer maintained this position at the International Missionary Union last summer, in the debate which preceded the adoption of their memorial to the Government at Washington. So far as we now remember the Union had the first action of the kind. It earnestly asked that the several missionary societies of the land would exert their recognized influence to secure the ratification of the treaty by the Senate. There is reason to think that the earnest action of the American Board, and some other missionary boards, had great weight at Washington in the matter. We know the missionary force in Africa, as elsewhere, will heartily rejoice at the outcome. For all practical purposes for which the ratification by the United States was desired, it loses no whit of force by the guard with which it is accompanied against our being dragged into any of the territorial complications, possible to arise among the powers who claim territorial jurisdiction on that Continent. We have no lot nor part, nor do we want any, in the grab for land in Africa. But we do want, and now have, a part, though not to the fullest extent, in the measures which may be necessary for the suppression of the slave-trade, the limitation of the importation of fire-arms and of rum, not only into the district of the Congo Free State, but into the whole region over which this contract of the nations is meant to be felt—an area twice as great as all Europe, with a population of 125,000,000 souls.

Now that the action of the United States Government in ratifying the Brussels Treaty calls attention afresh to the Congo Free State, it may be well to ask how far it has become a *bona fide* state, and what are its prospects. That it is the most unique specimen of state-building known in history is true in theory, but is the theory being materialized, or likely to be? In noticing this we may begin with its most vulnerable point. Rev. Dr. Blyden is reported to have said, in an after-dinner speech down at Lagos, that the State was bankrupt, and to have intimated that it was only a question of time about its having to be abandoned. We happen to be of a wholly different opinion, and we proceed to state some of the reasons on which that opinion is grounded. As to its exchequer, it is true that the immense expenditure incident to the initial government had to be disproportioned to its revenue. That was to be expected. To have saddled it with its cost would have been suicidal. Thus in 1890 the tax of the State was not levied with a view to meeting more than one-fourth of the budget of expense. We all know how the remainder was provided for: the Belgian Government gave two-thirds

of it and Leopold II., the King of the Belgians, Sovereign of the Free State, gave the other third. It is not anticipated that this is to be the permanent course of meeting the deficit. The exports from the Free State in 1888 were largely in excess of those of 1887, and 1889 nearly doubled on 1888, and, again, 1890 almost doubled on that of 1889; and 1890 exhibited fifty per cent more of imports than of exports. Now all this indicates a wholesome growth of trade, with prospects of a much better revenue in the near future. But we have not to stop with this. The number of ships entered at Banana showed a tonnage, in 1890, of more than 30,000 tons in excess of 1888, and at Bomo there were entered 22 ships of 25,995 tons in 1881, and these had increased to 52 ships with 69,096 tons in 1890. Six Belgian Companies have been established in the Congo State within the past four years. But there is the local river portage also which has been greatly increased. The marine service has on the Lower Congo 7 steamcraft besides 10 lighters and barges, and the navigation stores have doubled in two years. On the Upper Congo the government has 16 steam vessels and 7 lighters and 2 more vessels building. The over 3000 troops, under 121 officers, are divided among the twelve districts and constitute a strong police line of defence for the protection of trade and the maintenance of good order. This police service is telling wherever it extends, on the slave-traffic. The carrier service along the cataracts from Matadi to Leopoldville has increased nearly sevenfold since 1883, and since 1886 the postal matter has more than doubled, reaching about 75,000 postage transmissions in 1890. The foreign population has quite trebled since 1885. A land system is established on a legal basis, which is thought to afford all the guarantees furnished in civilized communities. A judicial system is in full working, which is extended over the Lower Congo, and, we are informed, is even attractive to the native community for settlement of their own disputes. The Penal Code was completed in 1888, and a Superior Council as well as a Court of Appeals has been erected. The central Government consists of two departments, that of Foreign Affairs and Justice; the other of Finance and Interior, which looks after police and transportation. There are officers of state, as follows: A Governor-General with a Vice-Governor-General, State Inspectors and three service managers.

Now, if we go one step further we shall see the possibilities which tempt the enterprise of the foreigner to co-operate for the development of the State, besides that furnished by this increased security to property and order. Four times as much of the river is open to navigation to-day as there was in 1885. The total river navigation now extends to over 1800 miles. In 1885 all the private stations beyond Matadi—5 in all—were those of missions; now, outside of government stations there are perhaps 100 such private establishments, or stations on the river.

It is possible that some of our readers have already dropped off and have not followed us thus far, but those who have will be in position to form some appreciation of the importance of the acceptance of the signatory powers of the Brussels Treaty, which forever shuts out from this gigantic State both fire-arms and fire-water, and also declares for the suppression of the slave traffic in this vast territory.

But there is perhaps no force likely to make the slave trade inoperative more than the railroads which are prospected or building. The builders of the Congo Railroad are in the midst of their greatest difficulties at the present moment. Nine-tenths of their difficult engineering problems meet them in the first fifteen miles. They are, near Matadi, obliged to blast rock for every yard of the construction, and for three miles they have to cut through solid rock for the whole roadbed. In going up the Mposi Valley the track has to be carried across the

river on bridges at every quarter of a mile. The first five miles may be said to be completed, and by the end of this year the engineers expect to have all their bridges in place and to have a completed road to the summit of the plateau at Palabala, and then they can push on rapidly to Stanley Pool. The significance of these rail schemes is two-fold—as bearing on the development of trade, and as tending to the destruction of the traffic in slaves. The African slave-hunter goes not so much for slaves as for ivory; the man-hunting is incidental. He captures men in one place, to trade them for ivory in another part of the country, and to secure them as carriers of his ivory to the coast. It does not require statement, that the rail will be a competitor with the caravan for the transportation of ivory, which the natives will soon recognize as more than a match for them. These rail-beds are being built east and west, and it will be only a question of time—and not a great time, either—when the man-capture will be superseded by a cheaper mode of carriage.

We wish our Government at Washington, while it declares against territorial acquisition in Africa, would more fully recognize that we have, nevertheless, most important commercial interests to be looked after in that continent. If our word can reach far enough to influence the case, we would like to heartily second the memorial of one of our boards of trade to the Postmaster-General, to include in his advertisements for mail by coastwise steamers the carrying of the mail monthly, or twice a month, between our Atlantic coast and the west coast of Africa. That is a measure, which the writer urged on the Government thirteen years ago, and he has seen no moment since, when he did not believe that the nation was suffering loss by the neglect to make such provision.

—There are already 1500 communicants in the mission churches established along the Congo by English and American missionaries.

Fifty Years in South China.

BY REV. JOHN G. FAGG, AMOY, CHINA.

"No place in all the world compares with the province of Fuhkien," is a current Amoy proverb. Another proverb equally current is even more specific, "In all Fuhkien no place compares with the districts of Changchiu and Chin-Chin."

If these proverbs are true, the Persian Paradise, or the North Pole Paradise or both have issued a new edition of themselves on Celestial soil.

The favorite character in the Chinese language, the character for happiness, is the leading one in the name of this province. The sub-districts about Amoy have the most mellifluous names—United Peace, Southern Peace, Peaceful Harmony, Decided Peace, Southern Stillness. These sayings are not wholly figments of the imagination. Fern-covered mountains, luxuriant valleys, orange and mango groves, sugar-cane and banana plantations, endless rice fields are enough to put the Amoy district out of the lists of the Nazareth regions of creation.

The grandiloquent titles of the sub-districts are titles only. There is no corresponding reality. The places with the sweetest names are the scenes of perpetual discord, of constant fights and brawls.

Indeed, this region is no exception to the rest of China. It is a part of the great moral wilderness co-extensive with the Empire. The year 1892 rounds out fifty years of prayer and effort by the American Reformed Church to reclaim it for Christ. It was fifty years last February since the saintly Abeel turned the first furrow and sowed the first handful of Gospel seed.

Amoy had been attacked by the British forces in August, 1841, and the small island of Kolongsu just opposite was held by them. In the treaty ratified with China soon after, Amoy was declared one of the open ports. Under the auspices of the American Board David Abeel had made two voyages of

exploration among the Chinese settlements in Java, Singapore, Siam, Borneo. He had preached and distributed books and tracts for a year among the Chinese traders and sailors at Bangkok. He had ministered at intervals to the Chinese at Canton. No sooner was there a gleam of hope for the opening of Amoy to foreign trade and settlement than Abeel embarked from Macao, and in six months after the bombardment he had hired rooms on the island of Kolongsu and was preaching and administering medical aid. In 1844 William Pohlman and Elihu Doty, from the mission to the Chinese in Borneo, came to join Abeel. Only a few months after their arrival Dr. Abeel, on account of long-protracted ill-health, was compelled to sail for the United States, where he died soon after. In 1846 the first converts, two old men from Amoy, were baptized. In 1848 the first Protestant church edifice for the special and exclusive use of the Chinese was built. A strongly-built brick structure, it still stands, in all probability the first Chinese Protestant church-building in the Empire. It was built in faith. In 1850 there were only six church-members in Amoy. But the church was built to accommodate three hundred. Ten years later the congregation was large enough to call for a second organization and a new building in another part of the city. In 1854, under the labors of Dr. W. C. Burns, the distinguished Scotch evangelist and missionary to the Chinese, a gracious revival refreshed the churches of Amoy and a little company of believers at a market town twenty miles inland. Twenty-eight members—in those days considered a large accession—were admitted to the church at Amoy. One of the most touching appeals for more foreign missionaries was sent to the churches in the United States from a company of nine believers in that inland market town.

In 1861 the first two native pastors were chosen and ordained over the two Amoy churches. In 1862 a presbytery was formed. Both the American Reformed missionaries, and the English Presbyterians, who had sent their first herald, W. C. Burns, in 1850, were represented in this joint organization. Not only was it a union presbytery, it was a Chinese presbytery. It was an independent presbytery. It has continued so to this day. It has a constitution of its own. It has drawn up standards for the Chinese Christian Church that is and that is to be. Its officers are native pastors. The foreign missionaries are advisory members, but with the full rights of regular members. The foreign missionaries are not amenable to this Presbytery, but remain members of their home Classes or Presbyteries.

Being one of the earliest efforts for church union and separate autonomy, the home Church strongly opposed these measures in successive Synods. But many of the strongest opponents *then* are the warmest friends of the union and autonomy *now*. Dr. J. V. N. Talmage's name will ever be remembered as the champion of the mission, both by word and pen, in this most important departure from old lines. Thirty years of happiest experience, of hearty endorsement by native pastors and foreign missionaries are sufficient testimony to the wisdom of the steps then taken.

Evangelism.—The policy of the mission was indicated by Mr. Pohlman, in 1846, in these words. Urging the new missionary to be satisfied with nothing but correct and intelligible utterance, he says: "Be sure you are understood; then, preach, *preach*, PREACH." "To win souls to Christ, and to build up souls in Christ," that is our prime work. We have emphasized the "building up." We have sought to seek and save that which is lost. We have endeavored to feed the lambs and sheep. Not much is to be hoped for from a scattered flock. The first church was organized in 1856. The first pastors were called in 1861. We have urged self-support. We now have 9 self-supporting churches. The average contribution

per member for church purposes and general benevolence last year was $3.25. This is not exceeded by any mission in China. In 1891 we reported 9 native pastors, 18 helpers, 8 teachers, 23 preaching places, 855 members; contributions, $2900.

Education.—Our educational work is carried on jointly with the English Presbyterian Mission. In 1880 a Middle School was started under joint management. Last year a choice site on the island of Kolongsu was purchased for the school. Plans for the erection of a new, substantial building are maturing. It is hoped the school may erelong blossom out into a vigorous academy or well-equipped college.

A new building for the theological seminary is now in process of erection. Hitherto our educational work has been solely with a view to raising up competent teachers and preachers. There seems to be no immediate prospect of departure from these lines. The ladies maintain two girls' schools, a woman's school, and children's home.

Literature.—Owing to the widespread ignorance of the Chinese character and the great difficulty in mastering it, or even getting a working knowledge of it, the Romanized colloquial has been made a prominent feature in the education of the people. As early as 1853 a booklet of simple Chinese sentences and stories in Roman letters was published. A scholarly dictionary of the Amoy dialect in the Romanized colloquial was prepared by Dr. Douglas, of the English Presbyterian Mission. The whole Bible has been translated in this version. Our mission has contributed its share in bringing out school-books, catechisms, hymn-books, Christian narratives and stories under this form. We jointly edit and publish a colloquial *Monthly Church Magazine* which has a circulation of 600. No church in any of the three missions at Amoy—London, English Presbyterian, Reformed—but has a goodly number of readers of the Romanized colloquial. Hundreds who now find the Bible an open book would find it a sealed volume without this new version.

Medical Work.—When our mission was first founded the medical department was the strongest factor for a short time. In 1843 there were two regularly certified physicians — Drs. Cumming and J. C. Hepburn—connected with the mission, and Dr. Abeel had studied medicine for the greater part of two years. Dr. Abeel left Amoy in 1844, Dr. Hepburn in 1845, Dr. Cumming in 1847. This work was not taken up again until Dr. T. May King, an educated Chinese lady-physician, came to Amoy in 1887, and Dr. J. A. Otto, a few months after in January, 1888.

Dr. Otto opened a hospital at Sio-ke, a market town sixty miles from Amoy, in 1889. Thirty-three hundred and fifty-four patients were treated last year. The hospital proves itself a most valued evangelistic agency, disarming prejudice and bringing hundreds under Christian influence. Ours has never been a large mission. Until 1888 there were seldom or never more than three missionaries conversant with the language, on the ground at the same time. We enter 1892 with the largest force ever at Amoy—6 missionaries, 4 assistant missionaries, 4 single lady missionaries.

The day of Chinese redemption does not hasten. It is still a land of darkness and the shadow of death. For fifty years we have been heralding the dawning of a better day. And we rejoice that the people sitting in darkness are seeing a great light. The streaks of light shimmering on the horizon are shooting higher and intensifying in brightness with every succeeding year. So we continue to watch and wait and work and pray for the coming of the all-illuminating day.

—It is estimated that if the money spent for superfluities and luxuries in Christian lands were simply tithed it would bring into the Lord's treasury for Christian work not less than four hundred million dollars.

A Glance at Burma.

BY PROFESSOR D. C. GILMORE, BAPTIST COLLEGE, RANGOON, BURMA.

In order to have any correct idea of the missionary situation in Burma one must have some idea of the ethnological situation. Burma is the home of many different races and tribes. The American Baptist Mission Press handles books in ten or a dozen different languages.

To understand this state of things you must imagine a fertile and thinly settled land, situated between two overcrowded countries. What will be its fate? It will be overrun by successive hordes of immigrants from these two countries. Such a land is Burma, lying between China on the northeast and India on the west. As a result Burma has been overrun by race after race and has now an extremely diversified population. We find comfortably domiciled here Burmans, Karens, Shans, Chins, Kachins, Talaings, to mention only the more important. I shall say little of these races, as they have been long settled in Burma, and are more or less known among students of missions. But I wish to call attention to the fact that this tendency to immigration continues unabated—to tell you that Burma is even now receiving a large influx of population from China and a tremendous one from India. And I wish to point out the possible influence of these facts on missions in Burma.

But before doing this I would call attention, in passing, to what may be developed into an important missionary force—the large and increasing Eurasian population. These people, of mixed European and Asiatic parentage, are in many respects well fitted to act as a connecting link between the Christian Anglo-Saxon race and the heathen Asiatic races. They speak English. Christian work is carried on among them by themselves and by some of the pure English, very much as Christian work is carried on in our own country. Certain missionary help they need and are receiving from the Church of England, the Methodists, and the Baptists; but they are not dependent on us for the Gospel in the same sense that the heathen are. They also speak the vernaculars. When themselves Christians, they can, and in many cases do, work faithfully and intelligently for the conversion of the native population. And they do this, unemployed by any missionary body, out of pure love for Christ and those for whom He died. Thus, in the centres of English population there begins to be a work done in the evangelization of the heathen by the English-speaking population of the country entirely at its own charges.

This bids fair largely to increase in amount and efficiency. Thus the work of the American missionary societies will be extended and supplemented with no increase in their expenditure; thus, too, their fostering care of the English-speaking churches will react most favorably upon their proper work among the natives; and a long step will be taken toward the time when the Christian forces of Burma will suffice unaided for the evangelization of Burma.

The English Baptist Church in Rangoon, through its members, does missionary work in Rangoon, in Burmese, Hindustani, Tamil, and Telugu. And it pays the expenses of its work, too.

I have referred to the great influx of Chinese into Burma. From their own overcrowded land they pour into ours. In Rangoon the greater part of the artisan work and much of the commerce is in their hands. In Upper Burma, where they are naturally more plentiful, a friend informs me that they monopolize the commerce. Does this necessitate the establishment of Chinese missions in Burma? Hardly. A Chinaman seldom comes to Burma with the intention of settling permanently, though he may do so ultimately. He therefore brings no family with him. If he wants a wife he marries a Burman woman. His children may possibly talk a little Chinese, his grandchildren certainly will not. Hence there is no tendency permanently to introduce the

Chinese language into Burma. The infusion of the Chinese blood will, in the long run, be felt mainly in the greater solidity and steadiness which it will impart to the Burmans. Some of our most intelligent and faithful mission workers are of Chino Burmese stock. There is another aspect of Chinese immigration which must be noticed. With the progress of evangelization in China, Chinese immigrants might become a valuable force in Christianizing the Burmans.

A more important and far-reaching fact is the rapidity with which the Kulahs—that is, the natives of India, chiefly Tamils and Telugus—are pouring into Burma. An East Indian hates a sea voyage ; yet so great is the overcrowding in India that every steamer which comes across to Burma is loaded to its utmost capacity with immigrants. What the amount of immigration will be when the projected railway from India to Burma has given us cheap, easy, and rapid transportation, one cannot even guess. The Tamils and Telugus are the laborers of Burma, for the indigenous races do little labor except in agriculture. The Mohammedans from the north of India are the great traders of Southern Burma. Rangoon is no longer a Burman city, it is an Anglo-Indian city. The future of Burma is inseparably bound up with that of the Indian Empire, and its population is becoming more and more Indian.

Obviously, if the future of Burma is to be Christian we must lose no time in grappling seriously with the Kulahs. Something is done. There are a number of Kulah Christians, some converted here, some in India ; and many of these do noble work for the Master. Members of English-speaking churches do more or less. Some work is done by the Methodists and Baptists of America ; by the Lutherans ; by the Church of England ; also by Rome. But the importance, and, by consequence, the needs of this part of Burma's population are increasing in a way of which Christians in America have no conception, though the missionaries on the field are keenly alive to it. We can build for the future in few more effectual ways than by reaching these people ; and they must be reached through their own languages, not through the Burmese. They intermarry but little with the Burmans. They bring over their own women, marry among themselves, and teach their children their own language. As a consequence the Tamil, Telugu, and Hindustani languages are being permanently introduced into Burma ; and the permanent introduction of these languages would seem to warrant the vigorous pushing of mission work in them.

Between the advance of these races and the great uprising of the Karens, the Burmans are being steadily pushed into the background. They are disappearing from the cities. Whether they are dying out of Burma I should not venture to say. In any case, there is no ground for diminution of missionary effort in their language. For the Burmese language lives and spreads. It is the language of the country, officially recognized as such by the Government. All the races of India, however tenaciously they may cling to their own languages, tend to speak more or less Burmese as a secondary language. A few of them even know Burmese better than their own languages. How completely the Chinese get Burmanized I have already shown. Shans and Karens also are found who speak Burmese as a vernacular, notwithstanding their own proper tongues. Indeed, there is a general tendency among the Karens to speak Burmese very well indeed.

In this general knowledge of Burmese by the Karens we see a sign of great promise in the evangelization of Burma. The Karens show the greatest zeal in preaching the Gospel to their own race. The Sgau Karens at Bassein and Henzada have resolved, at their last annual gatherings, to carry the Gospel to *every heathen Karen village* in their districts. As far as *they* are concerned, the great condition antecedent to

Christ's coming will be soon fulfilled. The Karens have also done grand foreign missionary work among the non-Burmese races of Burma. They have not as yet attempted to preach the Gospel to the Burmans, who are their hereditary enemies, and by whom they have for generations been despised.

Now, however, their missionaries are urging them to preach to the Burmans. They know the language well ; they live among the Burmans, and their progress in education, civilization, and prosperity is beginning to earn them the respect of the Burmese.

It is hard for a Karen to regard it as possible that Burmans should listen to his preaching ; but the counsels of the missionaries are having their effect. The Henzada Karens have resolved to make the experiment ; and some of us confidently expect to see the day when, as Dr. Mabie said, in Rangoon, " The Karen race, with the Burmese language, will be the great evangelizing force in Burma."

Such are a few of the forces which seem likely, in the near future, to be decisive in our Burman mission work. Now, if you would ask what is our greatest need, I would say, " Not men, and not money ; but a fuller possession of the native Christians by the Holy Ghost." Many of the missionaries in Burma seem led to feel very deeply on this subject, and to pray very earnestly for an outpouring of God's Spirit. We want a " revival of religion," such as you have in America—and we want it to begin (as all *true* revivals do) in the hearts of the Christians—for we in nowise separate ourselves from our native brethren in this. If the Christians of this land were more sensitive and responsive to the leadings of God's Spirit, and more filled with the *joy* of His salvation, I feel that sinners would, in far greater number, be converted unto Him.

Pray for us.

—It is said that during the first six months of 1891, 21,000 copies of the publications of the Bible Society were sold in Rome and its environs.

General Li Hung Chang.

[J. T. G.]

We do not publish an illustrated magazine, but we have thought it might afford our readers peculiar pleasure at this time to have a representation of the foremost native of Asia, who is filling at this hour a large place in the public affairs of the civilized world. Our cut represents him as he appeared when some six years younger than he is now—he is at present about sixty-eight years of age. He is described as a large man, bold of mien, with a handsome cast of countenance, though now growing wrinkled and otherwise looking old. He is Viceroy of Chihli and Prime Minister of the Empire. Rev. Mr. Hykes in last month's REVIEW reminded us that General Grant esteemed him one of the three great men of the world with whom " there were none to compare," Gladstone and Bismarck being the other two of this triad. We need not recount his life story at this time. It is very well known. He has been suspected of sympathy with the rioters in the late disturbances, so far as they clamor for the expulsion of the Tartar dynasty. Perhaps that is not without ground. He is himself a native of China. Years ago he was asked to place himself at the head of a new party, the object of which was to displace the Manchu Government by one distinctly Chinese. He said the two factions of the court were too evenly balanced to justify revolution at that time. He has, however, never ceased to be looked upon as in sympathy with the revolutionary party. He is said to be enormously wealthy, his fortune being estimated, by some who claim to know, at $50,000,000.

At Tientsin, where he sits as Governor-General of the province as well as Foreign Minister and Inspector-General of the fleet and Generalissimo of the army, Li Hung Chang lives in a state becoming his rank, but his habits are marked by some asceticism, though probably no more than is to be looked for in an old man of enfeebled diges-

GENERAL LI HUNG CHANG.

tion. A feature of Tientsin is the hospital which Li Hung Chang erected and endowed as a memorial of the superiority of English medical skill as displayed in the treatment of his own wife by the English physician, Dr. Mackenzie, who called to his assistance Miss Dr. Howard, of the Methodist Mission, and in recognition of which service, Lady Li provided hospital apartments at her own charges, for the Methodist lady doctor.

—By an infelicity of expression in the Monthly Concert of last month we seemed to say that China received from India 3000 Buddhist missionaries in one year. We did not wish to make the impression that they all *went* thither in one year; neither do we wish to lose the force of the fact that at the beginning of the sixth century there were three thousand Indians in China propagating their religion, while all the Protestant churches of all the world could not, at the close of 1890, count six hundred missionaries in that vast country. Including the wives of missionaries and single ladies who are missionaries the solid force did not number one half as many as the foreign missionaries the Buddhists had in China at the period we name.

—The writer will surely never forget the pleasure with which he first gazed on the benignant face of Bishop Crowther down on the West coast of Africa in 1877, nor the delightful and profitable interviews which he had with one who was easily the most conspicuous native of Africa from Senegambia to St. Paul de Loanda. We had long been familiar with the weird story of his marvellous life, and had therefore the keenest delight in personal friendship with the strangely interesting man. And now that it falls to us to record his death, we do it with something of the feeling of having lost a personal friend, with whom we had been much more and intimately associated, than was the case. We need not now repeat the story of the strange life of Adjai. In the January number of THE MISSIONARY REVIEW for 1890 will be found an admirable likeness of the great

chief of the English Church on the Niger as we knew him, and also an excellent sketch of him, which will be well worth re-reading at this time.

—The "American Board Almanac" is always within touch in our office. We would be lonely without it. It is not devoted to "Old Probabilities," but is full of statements of facts about missions. It costs but 10 cents.

—"A Portfolio of Programmes" for Missionary meetings of Christian Endeavor Societies, which is suggestive and bright, has been gotten out by their publishing department at Boston.

—"Princess Dandelion's Secret," by Martha Burr Banks (D. D. Merrill Co., St. Paul), is declared by some young lady critics to whom we submitted it "a very charming missionary story."

—"A Winter in India and Malaysia among the Methodist Missions," by Rev. Dr. Knox (Hunt & Eaton, New York), Bishop Hurst says is so well written, so full of life and movement, and has so sprung out of the very experience and needs of the pastor at home, that they who read will hardly cease until they reach the end. There is a great amount of accurate and interesting information in this book which is fresh, and told so naturally that it is pleasant reading.

—We have from the press of Houghton, Mifflin & Co. "The Life and Letters of Joseph Hardy Neesima," by Arthur Sherburne Hardy. The author has so deftly done his work that the book is well-nigh an autobiography. It is a fascinating tale. Everybody knows of Neesima, one may say, so widely has the fame of the little Japanese stowaway spread over the world. The young lad, teaching Japanese to a Russian Bishop; hidden under vegetables and smuggled on board a ship for China at the peril of his life in the event of discovery; floating, by a singular providence, into the home of an admirable Christian gentleman of Massachusetts, whose name he subsequently received; educated at Andover College; employed as translator for the Embassy from his own country to America; with them examining the educational institutions and scientific appliances of America and Europe; returning to his native country and establishing the now famous and powerful Doshisha College; dying before he was fifty, having exerted a mighty moulding influence on the institutions and men of his country—all this marks a wonderful career. Neesima was everywhere and at all times the same saintly, manly, progressive, and earnest Christian; respecting himself without egotism and gaining the respect of his opponents without sycophancy or compromise, and he will stand out in history as one of the most conspicuous men in the renaissance of Japan.

International Missionary Union.

The next session of the International Missionary Union will be held at Clifton Springs, N. Y., June 8th–15th. It promises to be a very interesting meeting. A new feature will be the delivery of several set lectures by persons competent to give counsel and knowledge of signal importance to missionaries. Rev. Dr. Mabie, Secretary of the Baptist Board, will tell of his observations in his Round the World Trip among the Missions. Dr. Cyrus Hamlin will lecture on Bulgaria and the Bulgarians. Dr. A. P. Happer on Forty-seven Years in China, and some others will probably be added to this list. Dr. Thayer, of Clifton Sanitarium, formerly of the missionary force of Turkey, will conduct one entire session on medical missions with the aid of other medical missionaries. Dr. E. P. Dunlap, of Siam, will in one session conduct a symposium, drawing out special information about eight or ten fields from as many missionaries. Dr. James Mudge will organize a whole session on the relation of the missionary to the stimulation of the Home Church. Special provision is being made for the entertainment of other than missionaries at a cost of $6 to $8 per week. All missionaries are urged to come and will be entertained free.

III.—EDITORIAL NOTES ON CURRENT TOPICS.

A Voice from China.

There is no more satisfactory reply to the question, "Are Mission Converts a Failure?" than the accounts of the progress of the Gospel received direct from the foreign field. We publish the following letter as giving many evidences that God is working with His servants, and will not suffer His Word to return unto Him void:

CHIN CHU FU, SOUTH CHE-KIANG,
September 1, 1891.

It is very pleasing and encouraging when inroads, however small, are made upon the kingdom of Satan, especially in this land, where his power is so well known and felt.

Entering the central part open to visitors of the house now rented by the Mission, some three months ago, one would have seen a picture representing three gods, and to the left of it a large ancestral tablet — both the objects of heathen worship. Now, thank God, there is a change; in their place there hang the Ten Commandments, written in large Chinese characters, and two Chinese tracts pointing out the way of salvation, not to speak of other tracts, some pictures and two large scrolls around the hall, which betoken that a very thorough change has taken place—a change that might make all heaven and earth rejoice—for where once the idol and ancestral tablet were worshipped, may now be seen the worshipping of the only living and true God.

For some three weeks now meetings have been held each evening, except on Saturdays, and we have much reason to thank God for the number who have heard the Gospel. Those who come are chiefly of the poorer class, reminding one of the words, "To the poor the Gospel is preached." About three weeks ago we had the joy of speaking to an inquirer, who had, we believe, unrest of soul. He has since come again to hear the Word, and brought two others with him, so that his desire after truth is not a thing of a day. A Christian visited his home, some five miles from the city, and was very warmly received, and we learn from this city visit that the inquirer's wife was also in favor of the Gospel.

Thank God, as another result of the meetings, and in answer to prayer, He has bestowed blessing on the native Christians, and the way has opened up for them to engage in Christian work which, in a large measure, helps to maintain their spirituality. Again, I would urge special prayer on behalf of these Christians — they have much to contend with—for, as you may imagine, it is not an easy thing to stand up in the midst of their own people—themselves once heathen—and day by day testify not only by word but by life for Christ. It means the need of a strength far beyond their own, and which, if they are to stand, must daily be perfected in their weakness.

Perhaps there is another evidence we might take of God working in our midst. It is said, when a good work is going on the devil is busy. A little time ago there was written on one of the walls of a magistrate, "Don't believe the foreigner." Thank God it has done us no harm, whatever good may result. The devil generally defeats himself. One thing we know, if the work be of God it cannot come to naught. It never has and it never shall. "Jesus shall see of the travail of His soul and be satisfied."

On Lord's Day, 31st ult., I was at an out-station—Oü—and had the joy of saying a word for the Master, God helping me above my expectation. The preaching of the Gospel was commenced in this station about nine months ago, and thank God it has continued ever since. As a result of the work there are four baptized converts and, it is believed, there are fourteen more who believe on the Lord Jesus, and add to this the desire on the part of others to hear the Word—leaving their work in their fields

that they might hear the Gospel preached—an unusual thing on the part of the many.

That the faith of these Christians is real may be seen from this fact. It is well known that the besetting sin of the many is money; so when the tax-gatherer comes round the farmer does all he can to avoid paying his dues. But not so with these Christians. I believe, this year, instead of trying to evade him or avoid paying as formerly, they plainly asked the amount due and said they were willing to pay.

For this work and that in the city might we request earnest prayer that God would graciously perfect what He has begun in stirring up the Christians even more, so that they may become really aggressive, and that many in city and country may be gathered into the fold. The difficulties to the advancement of Christ's Kingdom are many, and did we look to them "the hands would soon hang down, and the knees grow feeble;" but, thank God, we need not, for "Who art thou, O great mountain; before Zerubbabel thou shalt become a plain." Yes, before the true Zerubbabel our glorious, all-conquering Lord, heathen nations shall yet bow and "crown Him Lord of all."

May we urge more prayer, that God would graciously send out many more workers to this land to proclaim a Saviour's love. We rejoice to know that some are coming out this year from England. Oh, that many more, clothed with the Divine Spirit, may come! Again, I would say, there are ten cities in this district, not to speak of many towns and villages still waiting to be evangelized, and this, too, in one of the oldest worked provinces in China.

Oh, if there be any one who hears these words and who, maybe, God has called to work out here, delay not to obey the Divine call, for by your delay souls may be eternally lost who might otherwise be saved did they hear the words of life from your lips in time.

To the command of our Lord, "Go ye into all the world and preach the Gospel to every creature," may there be the loving response, "Here am I, Lord, send me where Thou wilt, and do with me as Thou wilt."

Yours, in the coming Lord,

W. J. GILMER.

As has been stated formerly, the editors do not hold themselves responsible for, and cannot always fully endorse, the personal views of contributors to the columns of the REVIEW, but they seek as far as possible to present trustworthy information and leave their readers to form their own opinions, moulded by their individual experience and judgment.

Systematic Self-Denial.

The Doncaster "Do-Without" Missionary Society is a new organization to promote self-denial for the cause of Christ.

"When the Saviour was upon earth, a centurion one day said to Him, 'I say unto one' soldier, 'Go, and he goeth.' But the humiliating fact now stares us in the face that the Lord Jesus Christ does not find such ready obedience in His followers. His command, 'Go ye into all the world and preach the Gospel to every creature,' is still printed in every Bible that leaves the press, but for one church-member that goes to the foreign field 4999 stay at home. We sing, 'Onward, Christian soldiers, marching as to war,' but somehow or other scarcely any of us do march.

"God has clearly blocked the way for some; others are not fit for the work, but there must be many thousands of young men and women wilfully missing the inexpressible privilege and honor of being Christ's ambassadors to the heathen."

How great is the need of workmen!

"Thibet has 6,000,000 inhabitants; Manchuria, 12,000,000; Nepaul, 2,000,000; Hunan, 16,000,000, and Kwangsi, 5,000,000, *without a single missionary station*. One district in North West India has 6,000,000, and only three

European missionaries. The state of Bhopal has 10,000,000, and only two missionaries.

"The 'Do-Without' Society was formed last year, for the express purpose of sending out and supporting evangelists in heathen lands, and by every possible means spreading the Gospel in 'the dark places of the earth.' Being formed in connection with the Young Men's Christian Association, and the Railway Mission, it is unsectarian, and works with the established missionary societies.

"So far, the sympathies of the Society have been chiefly directed toward China's millions, but they are not confined to that country, for India and Africa are not forgotten.

"There are now more than 400 members, who are expected to pray every day for God's blessing on the Society, and on each evangelist; and every week to 'do without' something they really like, and give through one of the twelve collectors, at least a penny a week, without reducing their regular offerings. By special gifts and regular contributions upward of $850 have been received this year.

"Two or more missionaries are likely to go this year, so that a large increase of members is required, and Christians who cannot possibly go themselves ought to count it a privilege to send their own representatives to the heathen.

"If the 'Do-Without' principle—prayer and fasting—were adopted by every church, Y. M. C. A., Y. W. C. A. and Adult School, within two years thousands of missionaries would be sent 'to the uttermost part of the earth.' In thirty years the little Hermansburgh Church—composed exclusively of poor farmers, peasants and laborers—had no less than 357 missionaries in the foreign field. These were working in thirty stations and had 12,000 heathen gathered around them. The home parish enjoyed one long revival throughout the life of Pastor Harms, and 10,000 members were successively gathered into its fold. Africa, India, Australia, and America all received evangelists from the Hermansburgh Church, and the more she gave the richer she grew; the more she obeyed Christ, the more He blessed her. So it will always be. Selfishness withers the soul." Let us push for the *regions beyond*.

"Thy Kingdom come" is the daily prayer of many; but, reader, what are you doing to hasten it? "The fields are white already to harvest;" "the harvest truly is great, but the laborers are few; pray ye therefore the Lord of the harvest, that He send forth laborers into His harvest."

The triune Jehovah asks, "Who will go for us?" Will you, Christian reader, from your heart pray on your knees, "Here am I; *send* me?"

On the same subject we publish a letter advocating a more general and organized body of Christians, who are willing to renounce self to advance the cause of Christ.

15 Stoke Road, Guildford,
November 30, 1891.

Dr. Pierson: Dear Sir: I write to you asking for your opinion on a proposed week of self-denial in aid of foreign missionary societies. My idea is that one week be put apart for the special object, and that general committees be formed in London, New York, and Melbourne who should draw up an appeal and insert in religious papers and generally circulate. Helpers should be asked to assist in *personally* circulating the papers, and leaving them at friends' houses and calling for them in a few days. The money should go to any Christian missionary society that the giver may wish to notify, or to a special self-denial band of young men and women that may be formed.

This is, of course, only an outline, but I should be delighted to draw up a more comprehensive and complete form. I believe it might be made the means of getting thousands of pounds for this tremendous work and, what

would be still better, would rouse public opinion about it in a practical sense. Of course, I do not think it would be very big the first year, but surely if the Salvation Army, composed mainly of poor people, can raise so much by a single week of self-sacrifice for their Lord, the middle and upper classes can do something of a similar nature.

Yours truly,

JOHN R. WILLIAMSON.

Notes about Dr. Turner, late of Samoa, who died May, 1891.

He was a prince among missionaries. It was fifty-one years in the month of August last since he went out to the New Hebrides, and Tanna was the station he went to, thirteen years before Mr. Paton. He was only there for six months when he was obliged to fly from the island, with his wife and another missionary, to Samoa. The party took to sea in an open boat, not knowing whether they should ever reach the island of Samoa. Just after they started a frightful storm arose and their boat was driven back to Tanna. Just then, most providentially, a ship came in sight, whose errand was to find out if any missionaries were on the island, *alive* or *dead*. This was a merciful deliverance for them in answer to their prayers. The ship took them to Samoa, and Dr Turner was privileged to labor on that island from the year 1844 to 1883. He organized a native college at Malua, and trained a goodly number of young men and women in the knowledge of the Christian religion, who have gone out among the islands and helped to Christianize and civilize their brethren.

Very few missionaries have done so much literary work for the islands in translating for them not only the blessed Bible, which he did *four times over*, so that it is now considered a perfect translation, but many other books, such as commentaries, histories, and educational books for use in the college. And it is worthy of note that during his retirement, in the last seven years of his life, he did as much work of this kind as in any *other seven years* of his life.

He was a delegate to the great missionary conference held in Exeter Hall, London, in 1888, and read a paper on "The Place of Education in Missionary Work." His published works are, "Nineteen Years in Polynesia," and "Samoa a Hundred Years Ago." He was *strong* in character, strong in varied intellectual gifts, strong in the sympathetic tenderness of his nature, singularly modest and unassuming, somewhat reserved in manner, of a *most affectionate* disposition and firm in all Christian doctrine; clever with his hands as well as his head, and most methodical in all his works and ways. Would there were many more like him, possessed of such *sterling qualities* and ready to go forth to the same honorable work.

C. E. D.

OSBORNE BANK, EDINBURGH, SCOTLAND,
August, 1891.

An Earnest Call for Immediate Help.

It will be remembered that some months ago The Transit and Building Fund Society, of Bishop Taylor's self-supporting missions, called for $50,000 to erect churches and parsonages in Chili, S. A., where we have so good a mission foundation laid. We have the satisfaction to announce that $15,000 of that amount has been contributed, and that many preachers and teachers have offered themselves for the work. The present is the most favorable moment to purchase ground in Chili. The war and the pressure for money have so reduced the price of land that much can be done with small capital; this with the extraordinary openings for evangelical work press our missionaries to call for means to respond to these demands and make the most of these providential advantages. All things, however adverse in themselves, work together for good to them that love the Lord. We have a gratifying illustration of this Divine truth in the troubled condition

of affairs in Chili. The attendance in our schools is diminished and living is high, but no hostility to our work is developed. Our missionaries being wisely non-political and engaged in a pursuit universally regarded as uplifting to the nation, both parties are our friends.

We hope to be able to send out ten missionaries by April 1st. It will be necessary to have $5000 to put them to work in their field of labor. After reaching there, self-support is at once assured. Hitherto the Lord has helped us through His faithful followers, and we know He will do so now.

Contributions may be sent to Richard Grant, Treasurer, 181 Hudson Street, New York. ASBURY LOWREY.

One of the "Refuges of Lies."

There are some pleas for the appropriation of Christian wealth to selfish indulgences, great or small, which, however unworthy, are not essentially disingenuous. But this cannot be said of the pretext of doing good by a munificent employment of labor and art in the service of the luxury and pride of life. No person who pleads this excuse for diverting supplies from a perishing world to the indulgence of his own lusts, coarse or fine, can help know that along with this awful sin he is also *not* enlarging but diminishing his employing munificence and, to a large extent, diverting it from the classes at once most useful and most needy to uses superfluous or even harmful, without giving to labor a single day's wages that would not be given *both to labor and to Christ* if the money were put into Christian work. In the latter case the money would support a larger number of men and families on the modest pay and in the purely useful labors of missionaries, evangelists, Bible printers and distributors, producers and carriers of all kinds of necessaries for the work and the sustenance of such laborers, and with an absolutely incalculable addition to the productive and paid labor of the world through the redemption of worthless men to industry and waste places to fruitfulness; whereas, when spent on luxurious living and equipage, a smaller number of beneficiaries at high wages are employed mostly in building up before the eyes of emulous aspirants in every grade of society an extravagant standard of living that already strains the ability and the integrity of every individual link in the social chain, from the millionaire down to the mechanic, and tantalizes the laboring class with a display of splendid waste that mocks their poverty and exasperates them to blind rage against property and the institutions that protect it.

Brethren, glut your desires more or less if you must, but away with the impudent pretext of usefulness in so doing! "The hail shall sweep away the refuges of lies." W. C. C.

The New Australian Mission.

Rev. J. Taylor Hamilton, Secretary of the "Society for the Propagation of the Gospel" of the Moravian Church at Bethlehem, Pa., kindly furnishes us with the following interesting facts in regard to the work lately started in Australia:

"The Federal Mission to the aborigines of North Queensland, for which the Presbyterians of Australia supply the means and the Moravian Church the missionaries, has been fairly started at the mouth of the Batavia River, Cape York Peninsula, with good prospects of success. An excellent house has been built, and about forty acres of land cleared, and sweet potatoes, bananas, and cocoanuts planted. The missionaries, Rev. James Ward and wife, who gave up a congregation in the North of Ireland, where they had been serving acceptably for several years, and the Rev. Nicholas Hey, a recent graduate of the Moravian Missionary Institute, were in good spirits at last accounts, in spite of their isolation in a tropical country in the midst of savages reputed to be cannibals. The latest tidings bear date of December 23d, 1891."

IV.—THE MONTHLY CONCERT OF MISSIONS.

BY REV. D. L. LEONARD.

Mexico, Central America, and the West Indies.

"In form Mexico is shaped like a cornucopia whose mouth opens toward the United States. As seen on the map it hangs as a receptacle below the great sister republic, and not as a ripening fruit above, destined to fall into its possession." These sentences suggest why American Christians should feel a special interest in this their near neighbor upon the southwest, with whom also we are drawn year by year into closer commercial relations. Sir Edwin Arnold would reject the idea contained in the "cornucopia," for in glowing prophecy he tells of the day certain to dawn when these two nations will be one.

New Spain, the Mexico of former days, was a viceroyalty of imperial proportions, extending along the Pacific from the Isthmus of Panama to Puget Sound. But two thirds of this vast territory was lost by the separation of Central America, the secession of Texas, and the war with the United States in 1845–47. The present area is about 750,000 square miles, or one fourth that of the Union, Alaska not included. The extreme length is 1900 miles upon the western side, while the width varies from 1000 miles at the north to but 130 at the Isthmus of Tehuantepec. Though the coast-line stretches out to almost 6000 miles it is broken by but few bays or inlets, and affords only three or four good harbors. The boundaries lie between 15° and 33° north latitude; the Tropic of Cancer divides the land into two nearly equal parts, and thus one half is contained in the temperate and one half in the torrid zone.

But the climate is determined less by distance from the Equator than by certain features of the relief of the land-mass. The surface of Mexico consists mainly of a plateau to which the ascent is quite abrupt and by terraces from the low-lying plains along the coast, and whose general elevation is from 4000 to 8000 feet. Then from this table-land various mountain ranges rise to 12,000 feet and upward, at least ten extinct volcanoes surpassing 15,000, and some, like Orizaba and Popocatepetl, approaching 18,000. Not a river is to be found of any considerable value for navigation. Silver is Mexico's prime production. A metaliferous belt of extraordinary richness extends 1200 miles southeastward from Sonora to Oajaca. Zacatecas is the leading silver state. It is estimated that from all these mines, since 1540, not less than $3,000,000,000 have been taken, or considerably more than one half of the world's supply.

The population numbers 11,632,000, and is composed of Spaniards, 2,200,000; Indians, 4,420,000, and about 5,000,000 a mixture of the two. The Indians of Mexico differ widely from the aborigines of this country and British America, being far more peaceable, docile, and industrious. This, however, may result in large part from the rigid discipline of three hundred years received under Castilians and the Catholic Church. For long generations they were esteemed only for their silver-producing capacity for the benefit of the Crown, and by a ruthless system were distributed to the plantations and the mines. And, whether held to hard service above ground or below, their condition was but little better than that of slaves. In order to know the ignorance and general degradation of the mass of the people we have but to become acquainted with the same class in Southern California, Arizona, and New Mexico.

The earliest European settlements were founded almost a century before the first upon our Atlantic coast. And Spanish domination lasted just three hundred years, or from the death of Guatemozin, in 1521, to the departure of the last viceroy, in 1821. The be-

ginnings of the struggle for independence, in 1808, were curiously connected with the Napoleonic wars. But when that revolution had reached a successful termination another long and dreary period followed of confusion and strife, though, on the whole, with steady and important gains for liberty and national prosperity. In 1857 a liberal constitution was adopted, which after radical revision, in 1873–74, is now the organic law. Mexico is a federal union modelled after our own, and so with a supreme central authority is coupled local independence. The confederated states number twenty-seven, with two territories and a federal district. These subdivisions vary in size from Chihuahua, with 83,700 square miles, to Tlaxala, with but 1600, and the Federal District, with 463, and in population from Jalisco, 1,160,000, to Colima, with 70,000. Among large cities the capital contains 330,000 inhabitants, Guadalajara, 95,000, and Puebla, 78,000.

The revolution of 1808–21 meant far more than mere casting off subjection to the Spanish Crown ; it also involved the overthrow of the native Castilian aristocracy and the ascent of the plebeian Indians to their place, as well as the end of the tyrannical and demoralizing sway of the Catholic Church. Until 1857 no other faith was tolerated. The Jesuits had been supreme, and the Inquisition was an honored institution. One third of the real estate of the country was in the hands of the priesthood, and one half of the city of Mexico is said to have consisted of churches, convents, and other ecclesiastical structures. The law of 1857 securing religious liberty remained for years a dead letter, and it was not until after Maximilian was dethroned and executed, in 1867, that the victory was really achieved. All ecclesiastical orders were suppressed, and all superfluous church establishments were appropriated by the state. These wholesale confiscations amounted to upward of $300,000,000. "The Liberal Party has strangled the Church and stripped it of every possession. No priest dares to wear a cassock in public, and in politics the clergy are powerless, while parish schools are prohibited."

Though it may well be that the original inhabitants of Mexico received some benefit from their long and intimate association with a superior race, and from the partial fusion which resulted therefrom, certain it is that the religion introduced and perpetuated by the conquerors has lifted them but little above their former estate of heathenism. With a thin varnish of Christian names and forms, the grossest ignorance and superstition and moral corruption abound. Too many, even of the clergy, are drunken and licentious. As an important step toward better things a public school system was long since established, and as far back as 1886 there were in existence 11,000 primary schools with 600,000 pupils, and it was estimated that not far from 2,500,000 persons could read and write.

Missionary work did not begin beyond the Rio Grande until within twenty-five years, though Miss Melinda Rankin and Rev. Mr. Thompson had earlier crossed the border with the Gospel. In 1869 Rev. Henry A. Riley entered the city of Mexico and found the harvest ripe. He purchased, at a nominal price, an old and famous church which had lately been confiscated, and ever since it has been used for Protestant services. In 1872 the Presbyterians sent three men and four women to occupy San Luis Potosi and Zacatecas, and later entered the capital city. Next year the Methodist Episcopal Church sent its representatives to take and hold various strategic points ; the Methodist Episcopal Church, South, began to lay foundations the same year, and the American Board in 1874. Later still four other denominations have taken a share in the task of evangelizing this benighted corner of the kingdom. Opposition has often been bitter, persecution even to mob violence has been frequent, nor has martyrdom been unknown. But still truth and righteous-

ness are steadily winning their way and the outlook is full of hope.

The American Bible Society has its agents in Mexico, and gives this account of their work :

Mexico is an extremely mountainous country. From the nucleus of Zempoaltepec (twenty peaks), in the State of Oajaca, extend northward and westward the three great Sierras—Sierra Madre of the East along the Gulf, Sierra Madre of the South, and Sierra Madre of the West along the Pacific. At the more complete breaking apart of the two greater ranges stands the majestic Popocatepetl, between the Valley of Mexico and the plains of Puebla. Between these arms, opening wider and wider, and extending to the American States, are the elevated plain of the great cities and the great railways to the north. There are several roads to the Gulf, but from this plain there is not, as yet, a railroad reaching the Pacific. For the thousands of towns and villages and ranches on the western slope we have to send the Bibles by way of Panama, or take them through the Sierra passes on muleback. With excessive hardship in travelling and great expenditure of time, our colporteur at Oajaca reaches the ports on the southern coast and the important towns of Tehuantepec and Jamiltepec. Mr. Diaz from Chilpancingo visits Acapulco (which city, fifteen years ago, drove away the followers of the Gospel at the point of the sword), and all the coast plain north as far as Michoacan. Mr. Gomez, from Guadalajara as a centre, goes southwest to Colima and northwest to Tepic and San Blas. Just now he should be on his way with other workers and four large boxes of Bibles, making a trip almost entirely confined to the mountains from Colima northeastward to Durango. The mission at Mazatlan being without a resident missionary, and our resident colporteur having failed us, we are now reaching that part of the coast of Sinaloa from Chihuahua. Mr. Blachly has followed the trails over the Sierras to find villages that never heard of the Bible and many poor people who are glad to receive it.

Foremost among the twenty-seven ordained native preachers employed by the Presbyterians is said to be Rev. Arcadio Morales, pastor of Divino Salvador Church, in Mexico City. The following is the account of his conversion given by himself :

" In the year 1863 I began to learn the trade of a gold-thread spinner with Mr. Francisco Aguilar. This gentleman had, among other books, a Bible without notes, although it contained the Apocryphal books, and was probably printed at the beginning of our century. When my daily task was done I would, from time to time, examine that old book of which I had heard so many beautiful things said by my mother when I was a child. However, that precious reading of the book did not enable me to comprehend as yet the difference between the teachings of Christ and my Catholicism, to which I was inveterately attached. Two years more passed, when I was told that an English gentleman was selling Bibles both beautiful and cheap. The next Sunday I went and bought of him my New Testament. How precious it seemed to me ! And I can say that the first passage I read in it made an impression which I have never forgotten. I kept on reading with frequency, until at last I understood what idolatry was ; but even then I was not converted to Christ. At last, at the beginning of February, 1869, I attended for the first time a Protestant service ; I trembled as I drew near to the house of prayer. When I heard the singing I felt as though I was not treading on solid ground. At last I found myself in the church, heard the reading of the New Testament, and for the first time understood that for quite a while I had been a Protestant. From that moment I was a Christian, and eight days after my first attendance at an evangelical service I

begin to preach, and up to the present hour I am thankful to say that sickness is the only thing which has deprived me of this spiritual joy."

The Presbyterian religious paper, *El Faro*, has enjoyed from the first a growing popularity, and has extended its circulation till not less than 16,000 souls have been reached fortnightly by its messages of saving truth. It has the largest circulation of any of the Protestant papers in the Republic, and continues to maintain a high standard for its literary qualities and letter-press. The subscription list now numbers about 4000, about one half of which represents paying subscribers at the rate of $1 a year.

Statistics of the Presbyterian Mexican Mission: Ordained missionaries, 8; female missionary teachers, 4; ordained natives, 27; licentiates, 24; native teachers and helpers, 53; churches, 92; communicants, 5323; added during the year, 294; girls in boarding-schools (2), 89; boys and girls in day-schools (38), 1089; total number of pupils, 1178; students for ministry, 32; pupils in Sabbath-schools, 2073; contributions, $3131.94.

Says the last report of the Southern Baptist Convention of their work in Mexico:

"Our mission in this Republic, since the day it was planted by Bishop Keener by the purchase of property for a house of worship in the City of Mexico, has been among the most successful in the annals of modern missions. Many at that day doubted the success of a mission in that land of revolutions, and especially in a land so long dominated by the priests of Rome. In 1877 Bishop Keener reported: 'There is no difficulty in our occupying any place in the states of Mexico, Hidalgo, Morales, Guanajuato, Tuxpan, and Tampico.' Now the whole Republic is accessible, and in every city or town of importance the way is open for the missionary. In remote regions or villages, where the Indian population is under the control of the priesthood, the 'wisdom of the serpent and the harmlessness of the dove, joined with the courage and faith of St. Paul,' on occasion, may be in demand. At every point, however, an appeal to the Government in the City of Mexico will ensure protection or redress. In 1876 we had in the entire Republic 1 missionary, 2 native preachers, and 83 members. We now have in Mexico 3 annual conferences, 11 missionaries, 73 native preachers, 63 local preachers, and 3811 members."

The Mexican Border Conference of the Methodist Episcopal Church, South, including the Mexican states of Tamaulipas, Nueva Leon and Coahuila, and the Mexican population in West Texas, south of the Pecos River, at its last session in Laredo, reported 3 missionaries, 27 native preachers in the regular work, 27 local preachers, and 1468 members—a gain of 107. The Northwest Conference, embracing the states of Chihuahua, Durango, Sonora, Sinaloa, and the territory of Lower California, reports 4 missionaries, 15 native preachers, 10 local preachers, 615 members—a gain of 145—23 Sunday-schools and 573 scholars.

The Methodist Episcopal Church has 4 missionary districts in Mexico containing 101 preaching appointments, 9 missionaries, 8 assistants, and 7 under the care of the Woman's Board; 10 ordained natives and 131 other native helpers; 1308 church-members, 1129 probationers, and 6106 adherents.

The American Board says of Mexico and its work in that country: "The masses are intensely ignorant and bigoted, and though other forms of religion than the Roman Catholic are tolerated by law, they can hardly be said to be tolerated by the people. Yet light is breaking in upon the darkness. Brit-

ish and American companies have built railways, so that there are nearly 6000 miles of railroad in operation. Owing to the facilities of intercourse the two missions of the American Board in Mexico have now been consolidated. The one mission has now 16 missionaries, 7 of whom are ordained. There are ten churches with a membership of 456. A training school for evangelists has recently been established on the northern border, which will be located just across the river at El Paso, in Texas, where Spanish-speaking young men from Mexico and the southwestern section of the United States will be trained for effective service."

A recent and well-informed writer says of the general state of religion in Mexico: "The educated classes conform to the outward ceremonies and ordinances of the Church while inwardly believing little or nothing of its dogmas. The lower grades of society are, on the other hand, steeped in the most grovelling superstition, intensified by many traditional Indian reminiscences. This section of the community yields a blind obedience to the clergy, notwithstanding the severe laws with which the Government has endeavored to counteract the influence of the priests. Even so late as 1874 a genuine case of witch-burning occurred in Mexico."

"Between 1821 and 1868 (only forty-seven years!) the form of government in Mexico was changed *ten* times; over *fifty* persons succeeded each other as presidents, dictators, or emperors, and, according to some calculations, there occurred at least *three hundred pronunciamentos*." From which it plainly appears that even the social, intellectual, and political forces of that region are volcanic in their nature and liable on short notice to take on earthquake energy.

CENTRAL AMERICA.

Of missions in this country not much can be said, and as to physical characteristics and people it differs but slightly from its next neighbor to the north. The five little republics of which it is composed are sometimes independent and sometimes joined in a federal union. Their names, with size and population, are as follows: Honduras, with 47,000 square miles and 432,000 inhabitants; Guatemala, with 46,800 square miles and 1,400,000 inhabitants; Nicaragua, with 50,000 square miles and 400,000 inhabitants; Costa Rica, with 23,200 square miles and 213,700 inhabitants, and San Salvador, with 7200 square miles and 665,000 inhabitants. The total area is 175,000 square miles and the total population is 3,000,000, composed of Spaniards, Indians, and an admixture of Negroes. The established religion is Roman Catholic, though in most of the states other faiths are tolerated. Only two denominations are engaged in spreading light in the midst of the deep darkness which prevails—the Moravians, who sent their pioneers to the Mosquito coast in 1847, and the Presbyterians, who made their advent only about ten years ago.

The Presbyterians have sustained a mission in Guatemala City, about sixty miles from the seaport of San José, since 1883, and now consisting of Rev. Messrs. Haymaker and Iddings and their wives, and two unmarried women. The first missionary, Rev. John C. Hill, of Chicago, was sent at the request of President Barrios, who also paid the travelling expenses of himself and family, the freight charges upon his furniture, as well as purchased the equipment necessary for the establishment of a mission and school. Says the report for 1890:

"The past year in Guatemala has been one of intense excitement and turmoil. The war with San Salvador, although of short duration, stirred the little republic from centre to circumference. Life was abruptly turned out of its ordinary channels; commerce was interrupted; business was prostrated; family circles were broken, and everything was thrown into

the utmost confusion. The sudden termination of the strife averted, or at least diminished, the results of a more protracted and bloody conflict, but it necessarily left everything in an unsettled condition. Moreover, scarcely had the troops returned from the front until a scourge of small-pox swept over the country, claiming hundreds as its victims. Still later *la grippe* visited the republic with fatal effect in very many instances. Happily our missionaries were mercifully preserved in the midst of the excitement of the war and from the pestilence which walketh in darkness. Naturally enough, however, the mission-work suffered severely, so that the progress during the year has fallen short of what otherwise might have been realized."

WEST INDIES.

A name given by Columbus, and standing for what a world of tragedy, of depravity, and of shame! "From the second visit of Columbus until the present century these islands have been the scene of sorrow and oppression. Their waters have been dyed with human blood. . . . Piracy was rife, and the commerce of Europe suffered from the marauding buccaneers who smarted from the wrongs they suffered and retaliated on the innocent as well as the guilty. The slave-trade had its origin here, and the hardly less cruel importation of coolies has left its curse. For years these islands were England's penal colonies. Into this moral sewer was swept the refuse of Europe. Is it strange, then, that these lands should have been sunk in the lowest depths of sin and degradation?"

The total area of the West Indies is not far from 100,000 square miles, and the inhabitants number between 5,000,000 and 6,000,000. Various European nations have parcelled out the islands among themselves. Only Hayti is independent, with its 29,000 square miles and 1,150,000 inhabitants. Spain possesses Cuba and Porto Rico, with an area of 50,000 square miles and a population of 2,276,000; Great Britain claims ownership in Jamaica, the Bahamas, Barbados, etc., with 12,000 square miles and 1,213,000 inhabitants; France is master of Guadaloupe, Martinique, etc., with 1100 square miles and 352,000 inhabitants; the Netherlands of four islands, with 434 square miles and 45,000 inhabitants, and Denmark of St. Thomas, Santa Cruz, etc., with 223 square miles and 34,000 inhabitants.

The original Indian inhabitants have entirely disappeared. For years they were enslaved and shipped over seas by their Spanish masters, and then, rising against the oppressors, were annihilated. In Hayti alone 2,000,000 aborigines were found, but in *thirty years* scarcely one was left alive. Then Negro slaves began to be imported in their place, the Portuguese setting the nefarious example, and then later every nation possessing colonies in the islands shared in the iniquity to the full. It is estimated that to Jamaica alone between 1700 and 1786 not less than 600,000 African bondmen were brought. The Negroes now far outnumber the whites. Hindoos and Chinese (coolies) also constitute no inconsiderable part of the population.

The Moravians were the first to carry the Gospel of light and hope to this most degraded and wretched people. And to the West Indies went, in 1732, the first heralds of the cross ever dispatched from Herrnhut. They set forth expecting and willing to be themselves sold into slavery as the price of their mission. In their churches are now found 16,547 communicants, and the number of adherents is almost 40,000. Among other denominations engaged in missionary work are the English Baptists, with about 40,000 church-members, the Wesleyan Methodists, the United Presbyterians of Scotland, and the Methodists and Episcopalians of this country. In all there are engaged about 120 ordained missionaries, with nearly 500 ordained natives, while the membership of the churches is not far from 75,000.

V.—GENERAL MISSIONARY INTELLIGENCE.

Organized Missionary Work and Statistics. Edited by Rev. D. L. Leonard, Bellevue, O.

—The report of the first year's work in carrying out the plan proposed in General Booth's "In Darkest England" has been issued in England by Mr. Bramwell Booth. It is a book of 160 pages. From this authoritative statement it appears that about £25,000 has been expended on the over-sea colony. Nearly £40,000 has been absorbed in the purchasing and leasing of land for city refuges and workshops. The sum of £41,000 has been expended on the farm colony. The food and shelter depots have been self-supporting. There has been a small deficiency in the anti-sweating workshops. The match factory has given profits of £475 in four months. The knitting factory and bookbindery have each earned profits. The operations of the farm show a loss of £116. To establish the Labor Bureau cost £335, but it is reported to have been a great success. There have been 15,000 applicants during the year. There have been supplied 2,381,148 cheap meals, of which 1,097,866 were halfpenny dinners, 96,555 farthing dinners, and 25,000 free meals. Three hundred and seven thousand cheap lodgings were furnished at fourpence and twopence per night. The work produced in the refuges in the labor factories realized £15,191.

—The Turkish Empire is largely given up to the care of the American Board, and constitutes its most important mission. Divided into four parts—European, Western, Central, Eastern—each part is sufficiently small to secure careful supervision and control, each part is sufficiently large to receive largest, finest equipment to quicken enthusiasm. It receives one third of all money received; it contributes one third of all money given on mission ground; it enrolls one third of the working force; it numbers one third of all adherents, scholars, and communicants. The territory included within the three missions of Asiatic Turkey embraces about 330,000 square miles, eight times the size of the State of Ohio, and includes a population of perhaps 20,000,000, of whom about one third are Armenians and Greeks and the remainder Moslems, the latter as yet inaccessible to missionary work. This work has well deserved all the interest that has been drawn to it in the past; it never more worthily challenged the zeal or rewarded the labors of the Christian world than it does to-day. The Board nowhere has so much at stake. Of the 530 missionaries now on the lists, 157 are in Asiatic Turkey; and of the total sum expended by the Board upon the foreign field, one fourth is devoted to these missions.

—The Japan Mission of the Methodist Episcopal Church was commenced in 1872, and reported in 1890, 23 foreign male missionaries, 41 female missionaries, of whom 19 are wives of missionaries, 2815 members, and 718 probationers. In all of the Japan Protestant missions the first of this year there were reported 175 married and 39 unmarried male missionaries, 189 unmarried female missionaries, and 32,380 members.

—The Australasian Wesleyan Methodist Church, according to the minutes of the General Conference, held in May, 1890, had 593 ministers and 4636 local preachers, 2619 churches and 1748 other preaching places, 73,310 fully accredited church-members, with 7364 on trial, and 417,460 attendants on public worship. These statistics were made up from the returns of the four Annual Conferences, which comprise within their boundaries the Australian colonies, Tasmania and New Zealand, and the missions in the South Seas.

Omitting Polynesians, Maoris and Chinese, there were 41,649 full members, 297,393 attendants on public worship, 483 ministers, and 1560 churches.

—"Nine missionaries, 11 assistant missionaries, 30 churches, 1180 communicants, contributing a little over $5200 for all purposes, represent the force now at work under the American Board in Papal lands—in Austria, Spain and Mexico—and the results which have been secured. The story is not impressive by its proportions. But as an exhibition of courage, patience, and devotion in the face of tremendous odds, and as a plea for the pure and primitive Christianity of the early centuries, it does not in dignity fall below the more splendid achievements in India, Japan, Africa, and Asia Minor. Especially cheerful is the report from the capital of Bohemia, where Huss paved the way for the great Reformation a century later. The mission has been cheered by a great revival, and the ingathering of 123 converts."

—The United Presbyterian Church sustains missions in Egypt and India, and is represented by 28 ordained and one unordained man, 21 wives and 25 other women, 24 ordained natives and 495 other native helpers. The churches number 39 with 9832 communicants, 725 of whom were received last year. In the 252 schools 10,480 children are taught. Not long since a missionary force of 16 sailed from Philadelphia, 10 going out for the first time, and 3 being unmarried women.

—The Episcopal Missionary Council held its annual meeting in October in Detroit, and these are some items from the report: In June $40,000 had been appropriated for the colored work, the money being taken from the general funds. The commission having this work in charge had distributed $55,590 between 17 dioceses in the South. Since the last report $8728 had been added to the enrolment fund, making the total, with interest, $139,030. The children's offerings for the fiscal year were $57,184. The amount appropriated for domestic missions was $232,745, and for the foreign field, $177,005. The council last year asked from the Church an aggregate of contributions of $500,000 for general missions. The gross receipts amounted to $604,361, of which sum $41,421 were the proceeds of legacies. The aggregate of contributions was $353,897, of which $150,108 were designated for domestic missions, including the work among the colored people, and $131,006 for foreign missions, leaving at the discretion of the Board $72,782, which sum was equally divided between domestic and foreign missions. As compared with the previous year these figures show a gain in contributions as follows: Domestic, $2372; foreign, $8538; general, $20,902. Total increase, $31,813.

—Canon Scott Robinson has just completed his twentieth annual summary of British contributions to foreign missions, covering the financial year 1890–91. He finds the total to be $6,507,875, divided among the different classes as follows:

Church of England Societies	$2,776,690
Joint Societies of Churchmen and Nonconformists	1,075,700
English and Welsh Nonconformist Societies	1,658,015
Scotch and Irish Presbyterian Societies	950,590
Roman Catholic Societies	46,900
Total	$6,507,895

These represent home contributions simply, not the entire income, which includes foreign donations, dividends, interest, rents, etc.

—That the Baptists of England are a vigorous folk may be gathered from these statistics: In 1851 their great Foreign Missionary Society had 40 missionaries on the staff and an income of less than £20,000. Last spring the staff was returned at about 130 missionaries, and the income was some £75,000. The 118 native helpers or evangelists have increased to nearly 600. In 1851 the

Baptist Union had scarcely a name. To-day it includes 1000 churches, 900 ministers, and 330,000 members. The Bible Society then in its 47th year, issued the Bible in whole or in part, in 148 versions. To-day the number has grown to 292, and the circulation has sprung from 1,137,617 copies to 3,926,535 ; the foreign agents have increased from 7 to 27, and the receipts from £128,023 to £285,437.

—The English Baptist Handbook for 1892 shows the following summary of statistics for the United Kingdom : 2812 churches, 3798 chapels, 1,225,097 sittings, 334,163 members, 47,784 teachers, 483,921 scholars, 4155 local preachers, and 1841 pastors in charge ; representing an increase of churches, 10 ; chapels, 17 ; sittings, 1571 ; members, 4000 ; scholars, 1029, and local preachers, 155. New chapels with 15,668 sittings have been built at a cost of $269,580, mostly, however, taking the place of old buildings. Debts have been paid off or diminished by the sum of over $313,000. The admissions to the ministry have been 52, of whom 32 received collegiate training, somewhat of a falling off from last year, which showed 83 new ministers.

—The National Bible Society of Scotland has its headquarters at 5 St. Andrew Square, Edinburgh, and 224 West George Street, Glasgow. The Secretary in Edinburgh is W. H. Goold, D.D., and in Glasgow, William J. Slowan, Esq. The income for 1890 was £34,912. Of this £15,877 came from sales of Scriptures. During 1890 the circulation of Bibles, Testaments, and portions amounted to 673,017 copies. Of these 214,572 were circulated at home, 30,776 in the colonies, and 427,669 in foreign lands. The foreign lands in which the Society has agents are Africa, Austria, Belgium, Brazil, China, France, Germany, Holland, India, Italy, Japan, Norway, Portugal, Spain, Sweden, Turkey and Syria, Tanna.

—It is said that the 35,000 native Christians of China gave $44,000 last year for the spread of the Gospel in their own land. And there is a church in San Francisco with 350 members, of whom 125 are Chinese. The total benevolent contributions of the church for last year amounted to $3000, of which the Chinese paid $2000. From all the Chinese missions in the State come $6000, of which a part goes to help support their laborers in China.

—The Baptist missionaries of Japan, at their recent Conference, voted to reiterate their appeal for the twenty-three men for Japan. They note especially the facts that there are more than 63,000 Shintu preachers, and 92,000 Buddhist preachers and priests ; there are more than 65,000 heads of temples, not counting the females, who alone out-number the Protestant missionaries by over 100 ; the increase of Shintu preachers from 1884-89 was greater than the present membership of all the Protestant churches. There is also a specific appeal for Northern Japan, where there is only one Baptist worker to 500,000 people, and where they wish especially to occupy the city of Hakodate.

—Out of the 300 members of the House of Representatives in Japan 13 are baptized Christians. Of these 7 are classed as radical, and 2 as independent. If this average were preserved throughout Japan it would signify that Christianity had gained over 1,500,000 converts. But aside from any such computation the figures are interesting as showing the success that Christian preaching has met with among the upper orders of the Japanese as well as among the lower, notwithstanding the contrary claim of some persons. Assuming the total number of Christians of all denominations in Japan to be 100,000, or 27 in every 10,000, the percentage in the class from which members of the House of Representatives are drawn is 433.

—At the beginning of this century attempts were made by English Baptists to Christianize the Batta people in the island of Sumatra. When England re-

stored that island to Holland the missionaries were forced to retire, and no further effort was made till the American Board sent among them the ill-fated Lyman and Munson, who were killed by the cannibal natives whom they went to save. In 1861 the missionaries of the Rhenish Society took refuge in Sumatra from persecution in the island of Borneo and began a work there which continues to the present time. The results are summed up in a recent number of the *Revue des Missions Contemporaines*. There were at the close of 1890, among the Battas, 18 missionary stations and 86 out-stations, numbering about 17,500 Christians. In 1890 about 2500 were baptized, of whom 250 were Mohammedans. At the close of 1890 there remained 5000 candidates for baptism under instruction, of whom 400 were Mohammedans. By means of money advanced by the Rhenish Society, to be repaid in the course of a certain number of years, 41 churches now support themselves and their native evangelists, who labor among the surrounding heathen. In 1889 6 preachers were ordained, and 17 new evangelists began work. Fifty-nine young men applied for admission to the theological seminary, but only 21 could find room.

—The *Annuaire des Missions* for 1890 furnishes the following information as to the Roman Catholic Missions in Africa connected with the Propaganda: In Northern and Central Africa there are 191,805 Roman Catholics, 127 stations, 191 churches, 349 priests, 197 educational institutions, 65 institutions devoted to charity. In Southern Africa there are 40,555 Roman Catholics, 97 stations, 139 churches or chapels, 211 priests, 129 educational institutions, 32 charitable institutions. In Insular Africa (including, evidently, Madagascar) there are 166,580 Roman Catholics, 68 stations, 414 chapels or churches, 140 priests, 361 educational institutions, 37 charitable institutions. As regards Insular Africa, these numbers are far exceeded by those connected with the London Missionary Society, the Society for the Propagation of the Gospel, the Society of Friends, the Norwegian Mission, etc. In South Africa also the Protestant missions are stronger and more numerous.

—The district now known as Zululand was formerly called the Zulu Reserve, and is north of Natal, covering an area of about 9000 square miles. The population of the whole region is estimated at about 180,000. It is under the British Protectorate, administered by the governor of Natal. In this region there are 17 mission stations, of which 6 belong to the English Church; the other 11 are Lutherans, 8 of them being Norwegians, 1 Swedish, and 2 belonging to the Hermannsburg (German) Mission.

—On July 21st, 1841, the training institution at Lovedale, South Africa, was established, beginning with 20 pupils. At last accounts the number in actual attendance was 660. The institution has accomplished so much, and has been so favorably regarded by all intelligent observers, that the British East Africa Company has determined to open an institution in the interior not far from Mombasa, on the same plan. Four years ago the presses of Lovedale printed a list of all the young people who had gone forth from this institution. They then numbered about 2000 former pupils still living, most of them natives, and occupying honorable positions; some of them distinguished men. But that is not the whole of it, as said a colonial journal of that time; "these thousands of young people, to-day useful men, paying taxes, consuming and producing all kinds of commodities, would be, except for Lovedale, naked barbarians, daubing themselves with red ochre."

—New statistics of the Lutheran Church in America have recently been collected. According to these the grand total is now 61 synods, 5028 pastors, 8388 congregations, and 1,187,854 confirmed or communicant members. This is an increase in twelve months of 209 pastors, 205 congregations, and 34,642 communi-

cants, the ratio of increase being something less than it had been for several years past.

British Foreign Missions. By Rev. James Johnston, Bolton, England.

Corea.—A most encouraging letter has been sent to England from Bishop Corfe stating that the Government of Corea has allowed him a piece of land at Chemulpo sixty feet square, in an excellent situation, for the nominal price of twenty dollars. This will be used for a hospital building, and the bishop regards the favor as a mark of appreciation for the successful medical work done among the people. The mission dispensary is always crowded with patients—a proof that there is need for the hospital. Before the bishop left for Corea he was a highly popular naval chaplain, and in connection with his mission there is a hospital naval fund which is largely supported by officers in the British fleet. These scattered contributors will learn with pleasure the fruits of their generosity.

Anti-Opium Crusade.—Mr. Cheok Hong Cheong, Superintendent of Church Missions, Melbourne, Victoria, and Miss Soonderbhai Powar, an Indian Christian lady of Bombay, are visiting England to protest against the continuance of the British opium traffic in China and India. At a great demonstration in London Mr. Cheong said that the only remedy for the terrible evils which resulted from the vice was either to place the victims in strict confinement until they were cured, or to entirely prohibit the opium trade. He advocated the latter course, and further remarked that the opium trade, which was the plague of Asia, would soon become the plague of the world if it were not promptly overtaken. Miss Powar called attention to the "dreadful dens" in India where opium was smoked. The same drug was habitually given to children only three or four days old, and hundreds of thousands of children were annually poisoned by it. Women who earned as little as six cents a day spent half of it upon opium and afterward endured starvation because they had not enough to provide the necessaries of life. Frequently Indian women had said that if the English people would stop the opium trade the natives of India would worship Englishmen as if they possessed Divine power.

Wesleyan China Mission.—Much interest gathers around the very recent arrival in England of the Rev. David Hill, who has spent twenty-seven years as a missionary in the "Flowery Land." He states that the principal wave of rebellion is passing over Central China, and doubts whether because the Christian missionaries are the chief sufferers that the Chinese have the strong dislike to Christianity which has been attributed. It was more probably an intense hatred of all foreigners, and the outcome of a widespread movement for their expulsion. Had merchants been as much to the fore in the unsettled districts they would have suffered equal persecution. In the course of the ten riots which had taken place at intervals the Wesleyan missions had borne the most serious losses, and the outcome of the present disturbed state of the country was practically to stop all missionary effort, inasmuch as they were compelled to withdraw for a time their missionaries, their wives, and families to British protection. A sad feature was the indirect connivance of the Chinese Government. The Pekin authorities objected, of course, to outrages, while they were agreeable that the foreigners should be excluded from the province in question. Hunan, with its population of 22,000,000, where the Protestant missionaries had not yet been able to get a footing, was the province most hostile to foreigners and the seat of the recent riots. Dr. Griffith John and other missionaries assert that the troubles emanate from the Hunan literary and official classes and not from the secret societies. Possibly the issue of the present troubles will

be that the foreign governments will insist on the opening of Hunan. Loud calls are made for lady missionaries, especially on account of the ignorance and seclusion of the women of China, who were only now reached through the agency of their sons and husbands.

Universities' Mission, Central Africa.—There is much disappointment that the health of Bishop Smythies has been so enfeebled by toil in the Dark Continent. In letters from Likoma, Lake Nyassa, which he had reached after a journey of six weeks, he remarks that his fatigue had been exhausting. He had overrated his physical powers and, at last, could not climb any hill. A severe attack of malarial fever subsequently had left him almost powerless. The bishop formerly held a living at Cardiff, in Wales, where before going abroad he was marked out for early preferment. It is much to his credit, in face of a comfortable prospect at home, that he should have accepted one of the most arduous posts in the modern mission field, a position which he has filled with distinguished service.

The African Kaffir Choir.—Apart from the object for which this most entertaining body of people are visiting the United Kingdom, the members of the party have done eminent service on behalf of missions in showing by their own presence, refinement, and Christian bearing what missionary enterprise has done and is accomplishing in reclaiming the South African races for the Kingdom of Christ. Thousands of English listeners, who seldom see or hear a missionary, have been much impressed by the dusky visitors from South Africa. These unassuming strangers are welding a strong link of good will between Britain and Africa.

Uganda.—This important missionary field has excited unusual attention for several weeks, and providentially the prospects in England and in Africa are now more cheering. The sum of £15,000, which the British East Africa Company required to be forthcoming in addition to their own extra £25,000, has been practically subscribed for the Uganda Protection Fund by supporters of the C. M. S., which means that the company will remain in the protectorate and lend its countenance to Protestant missionaries and their converts. Although the C. M. S. cannot see its way to provide and keep a steamer on Victoria Nyanza, for which so much money has been contributed to the *Stanley* and *Record Funds*, the missionaries will have the use of a steel sailing vessel which is now *en route* for the lake. Bishop Tucker sailed for Africa on December 4th, after a succession of hearty farewells from English friends. The bishop is keenly disappointed that a steamer cannot be launched on Nyanza, and just before leaving for his African diocese he wrote a powerful appeal through the press to his fellow-countrymen to give generously on behalf of the Uganda occupation fund and the Victoria Nyanza steamer.

The last letter to hand in England from Uganda, dated June 1st, states that no mail from home had been received since those written in November, 1890. With Captain Lugard's defeat of the Mohammedans the natives were returning from the war. Mr. Pilkington, one of the C. M. S. agents, had, with the help of Henry Duta, completed the translation of the Acts of the Apostles, and also composed about twenty hymns based on popular English hymns, while other interesting literary work was in progress. The Rev. R. H. Walker was in Budu working with some of the lay evangelists, and enjoying the support of the lord of the district. Writing privately, Mr. Walker says that the population of Uganda is not more than 200,000, and also adds that the Roman Catholic converts are now sixteen to the Protestant four in proportion. Captain Lugard has been successful in seeking the pacification of Uganda and Unyoro, and telegraphs to England: "Assistance urgently required. State of affairs Uganda improving, prospects are encouraging."

The Niger Mission.—The Church Missionary Society is sending out a deputation to try and heal the unhappy differences on the Niger The delegates are Archdeacon Hamilton, a worthy man who, after doing admirable work on the West African coast, is assisting in secretarial duties at home, and the Rev. W. Allan, of Bermondsey, a successful vicar of a very large and poor parish in South London. It will be sincerely hoped that a mission, at one time with so promising an outlook, may be lifted out of its present disorganized and divided condition.

Central Soudan Mission.—During Mr. Harris's brief furlough in England he has secured two fresh volunteers for this youngest of evangelical missions—namely, Messrs. Loynd and Holt, who will sail for Tripoli in January, 1892, and join Mr. White, at present studying Arabic and the customs of the natives in the city of Tripoli. The object of this daring enterprise was stated in the July issue of the REVIEW. In a visit to the writer Mr. Harris gave many interesting details of first efforts in Tunis and Tripoli preparatory to venturing far inland for Bornu and Lake Tchad. The four missionaries are partly supporting themselves by following their own trades and also by private subscriptions forwarded through the Y. M. C. A., Bolton, Lancashire, England.

Monthly Bulletin.

Africa.—The expedition of the Berlin Missionary Society to Lake Nyassa, which started in June from Natal, is composed of ten persons, the general mission superintendent, four missionaries, one carpenter, one joiner, one steward, and two Christian Zulus. The superintendent expects to remain at the station for a year and a half or two years.

—The British East Africa Company have cancelled the order which was issued a short time since to Captain Lugard to withdraw from Uganda. This will relieve much the difficult and dangerous position of the Church Missionary Society's missionaries, and be a pledge of peace among the natives.

—Bishop Tucker, of the English Church Missionary Society, fresh from Uganda, at a late meeting in Exeter Hall pleaded earnestly for forty good men and true to go to that field, and in reply to certain critics who asked why he had come home, he said that if they gave him the men he asked for, he would return to his diocese to-morrow. "I plead," he said, "for 20,000,000 souls."

Armenia.—The great revival which has taken place in connection with the Turco-American Mission at Aintab, in Armenia, has resulted in the addition of 534 new members to the Church. About 2,000,000 of Armenians live in Armenia. The rest are scattered over the East. There are altogether about 4,000,000. Mager, "The Servant of Jesus Christ by the Grace of God," is the "Catholicos of all the Armenians and Patriarch of the Holy Convent of Etchmiadzin, in Russian territory, near Mount Ararat." There are four other patriarchs in the Armenian Church—the patriarchs of Constantinople, Jerusalem, Sis, and Aklitamer. The last two are only bishops, with the honorary title of patriarch.

Assam.—Recently special attention has been called to mission work in Assam. The first society to enter that country was the American Baptist Missionary Union, now numbering about 30 churches, with nearly 2000 members. The next society was the Welsh Presbyterian, now numbering 72 churches, with 1869 members. A number of the churches in both missions are self-supporting.

China.—Dr. Ashmore, a Baptist missionary in China, writing in the *Chinese Recorder*, quaintly says of missionaries' wives that their work is not always reported, and is not always reportable, but it has to be done all the same. They are busy at something all the time. They look after schools and teach Bible-

women, send them out, and take their reports. They look after the women of the churches—old folks, young folks, feeble folks, well folks, and all sorts of folks. They have the care of their families, and provide for the strangers. The husband is to do a little civilizing, as a sort of secondary work, but the wife has to keep her eye on him to prevent his being barbarized while he is about it. Every time he comes back from the jungle, his wife has to look after him to make him presentable. In fact, she does a thousand things which are of no great account in making up a "report," but all of which are valuable items of solid missionary usefulness.

—An editorial in the *China Mail* of Hong Kong, relating to the disturbances in that country, gives the decided opinion that the trouble is not an anti-missionary movement. The writer says that he has travelled through a number of the provinces and has never anywhere found the common people anything but friendly to the missionaries, except when stirred up by false rumors or other influences. The Chinese have nothing to say against the doctrines of Christianity as such. The missionary question has been introduced in these disturbances to serve a purpose.

General.—The Russian State Council has decided that all Protestant pastors must in the future pass an examination in the Russian language, and from the first of May, 1892, only the Russian language shall be used in the Protestant pulpits of the German Baltic provinces.

—The Island of Corfu is rivalling Russia in its cruel persecution of the Jews.

—About 150 Russian Jews are hard at work converting the 5000-acre tract of wooded land near Cape May, N. J., which was purchased by the trustees of the Hirsch fund for colonizing purposes, into a habitable domain. Others will speedily join them. The land must be cleared, roads laid out, and wells dug; a village of 50 cottages (to begin with), including also a shirt factory employing 250 hands, a church, a school-house, and a public library, is to be created; and several outlying farms of 30 acres each are to be laid out. No intoxicants will be permitted in the new colony, and every head of a family is to be encouraged to purchase, on the instalment plan, his own house or farm.

—There is considerable suggestiveness in the fact that a young Jewess who has embraced Christianity has expressed a desire "to read Church history to find out how and when Christians came to be so different from Christ."

—It is said that the constitution of the Christian Endeavor Society has been translated into the German, French, Swedish, Norwegian, Spanish, Chinese, Tamil, and Fiji languages, and it is being translated into Armenian, Turkish, and other foreign tongues.

—At the Grande Ligne School a French Testament was given to a little girl of Romanist parents, who was for four months at the Grande Ligne School. She went home still a Romanist. Her father asked her if she had a Bible. She said she had. "You must give it to me or put it away, never to take it out." She put it in the bottom of her trunk, and the treasure remained hidden for ten or twelve years. Then she was married and had more liberty. She began to read the Testament in the family; she and her husband were converted. Their zeal led them to labor for one of her brothers who was at her father's house. After many months of labor and prayer the brother was converted. The three united in labor for a sister. She was led to Christ, and so on until the whole family of sixteen children besides the parents were converted. A brother wrote in 1886: "Through that little Testament, given to Julia at Grande Ligne thirty-five years ago, and in answer to the prayers of Madame Feller that followed it, our families, numbering eighty-five souls, are all in the light."

India.—The Rev. S. B. Fairbank, D.D., has a unique manner of attracting groups of listeners at Ahmednagar, Dedgar, and the other towns through which he travels with a "tent on wheels," a contrivance of his own, while on his evangelistic tours in India. He has a magic lantern and uses the pictures for his texts. A chromatrope, with its bright-colored pieces flowing into the centre or out from it, according as the crank is turned, teaches beneficence—flowing in, the centre gains nothing; so, increasing worldly goods does not add to man's happiness—flowing out, the centre loses nothing; so a generous man, ever giving and blessing others, has still all he needs. The story of the Prodigal Son, in a series of nine pictures, holds an audience for twenty or thirty minutes.

—Dr. Pentecost writes of the National Indian Congress: "An astonishing feature was that there were lady delegates present; and on the last day one lady, a native of high caste, appeared on the platform unveiled, and delivered an address, extemporaneously, in pure English. This is an innovation so marked that it will do much toward shaking the foundation of the hateful and terrible zenana of India. Once the women are set free in India, then away go the iron fetters of caste, and the whole empire will be freed from superstition."

—Among the recent accessions to the force of evangelists in India is Mr. James Monro, C.B., late Chief Commissioner of Police in London. Mr. Monro formerly held a high position in the Civil Service of India, and has always been especially interested in mission work there, being a member of the Corresponding Committee of the Church Missionary Society at Calcutta for many years.

—On September 4th last, in the city of Almora, North India, there died a man who for many years accomplished a wonderful amount of good and held a position unique in the annals of missionary work. He was a native Indian, named Musuwa, and was a leper. Nearly fifty years ago he was befriended by an Englishman, and at the time of the opening of the present Leper's Asylum, at Almora, he was admitted as one of the members. From that time to this he has suffered constantly from the ravages of the disease, and for twenty-four years has been blind. He was early converted, and from that time he has been one of the most faithful and earnest workers among his afflicted associates. Although sightless, he was always cheerful and seemed fully conscious of all that was going on around him, and it was a real pleasure to converse with him. He was full of gladness and spiritual joy, and his popularity made him by common consent the head of the community in regard to all matters affecting them. For some weeks before his death he became feeble and weary and helpless, yet never complained, and his influence over the community by his unfaltering faith and consistent Christian life was most powerful.

—Miss Soonderbai Powar, an Indian Christian of high caste, who has been engaged for fifteen years in missionary work in Bombay, has had a welcome entrance into a large number of zenanas and thus has gained a thorough insight into the sad lot of her non-Christian countrywomen. She is laboring for the abolishment of the opium traffic. The women of India have long suffered in silence in consequence of the opium evil, but they have at last dared to express their hatred of it. In Lucknow, in October, there was a semi-public meeting of Mohammedan women eager to send Miss Powar with messages to England condemning strongly the sale of this drug. What will be the answer of the English nation to the pleading cry?

—At Lucknow, where so many were murdered during the Sepoy rebellion thirty years ago, two thousand children, nearly all of Hindu-Mohammedan parentage, recently marched in a Sunday-school procession.